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WITH

A BIOGRAPHY OF SWEDENBORG,

BY THE REV. O. PRESCOTT HILLER,

AND (IN REFORMED SPELLING)

CONTRASTS AND PARALLELS

Between the First Christian Church Founded by
The Lord and His Apostles
And the New Church or Church of the Lord's Second Advent
which commenced in the middle of the last Century.

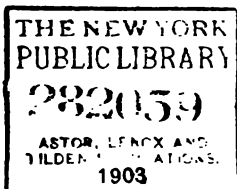
BY EIZAK PITMAN.

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CONTRASTS AND PARALLELS
BETWEEN THE
FIRST AND SECOND CHRISTIAN CHURCHES
DURING THE FIRST CENTURY OF THEIR EXISTENCE,
BY EIZAK PITMAN,
AND A
MEMOIR OF SWEDENBORG,
BY THE REV. O. PRESCOTT HILLER.

It has too generally happened, that those whom Divine Providence has from time to time raised up to be the great teachers of mankind, have been abused or neglected by the age in which they lived. This was the case with the apostles of the Christian Dispensation, and even with its Divine Founder Himself. Of Him they said, "He hath a devil and is mad: why hear ye Him?" And in like manner, of His apostle Paul it was affirmed, that "much learning had made him mad;" and he was obliged to defend himself against the charge—"I am not mad, most noble Festus, but speak forth the words of truth and soberness." (*Acts* 26. 25). In the course of years and of ages, it came at length to be clearly seen and fully settled, that the apostle indeed was not mad, as was thought, but spoke in reality the words of truth and soberness; and that truth, too, inspired from heaven. And we, who have been brought up in this belief, and who live in an age when that faith has been long established, are apt to wonder at and censure the incredulity of those who made such charges, and who were unwilling to receive the glorious truth of the New Dispensation then presented to them.

But, indeed, it is to be feared, that we are but little wiser, in this respect, than they were. The men of the present day are hardly more disposed to receive or listen to what is *new*, however true it may be, than were the men of a former age. Prejudice is still alive, and ever ready to do its wonted work of shutting up men's eyes and ears—now, as then. What men have been accustomed to believe and hold, they wish still to believe and hold, and nought else. They say, "What is old is good and true; what is new, must be false. 'No man having drunk old wine,' saith the Scripture, 'straightway desireth new, for he saith the old is better.'" Thus it is. Men, in the mass, are creatures of habit and custom; they do as they have done, and

walk in the way of their fathers; or if they chance to hear something new that strikes them as true and reasonable, they fear to receive it, till they first inquire whether "any of the rulers have believed on him."

There has seldom been a more favorable opportunity of observing the truth of this view, than exists in our own day, and at this moment. There has appeared in the world, within a century past, a writer, such as—for height, depth, and extent of intellect and learning combined, or for the importance and grandeur of the truths he has set forth—it may unhesitatingly be said, has not before appeared amongst men; one, whose teachings comprehend the essential principles of all religion, philosophy, and science, bound together into one grand system; one, who has undertaken and successfully executed the great and difficult task of reconciling reason and revelation, of harmonizing the Word with the works of God—who, beginning with the Deity Himself, the Creator and Source of all things, has pictured forth His essential nature, character, and mode of existence, with as much distinctness, exactness, and fulness of portraiture, as it is possible for the finite faculties of man to conceive of in relation to the infinite Divinity: then, descending from the Creator Himself into the first sphere of His creation, the spiritual world, he has not only described the scenes, but stated and explained the laws of that world, entered into a consideration of the very substances of which it is composed, and demonstrated the nature, character and kind of existence of the intelligent beings who inhabit it; the joys of heaven, the pains of hell, are set forth, neither vaguely nor fantastically, but soberly, rationally, and clearly; the writer explaining, at every step, causes and principles, while describing appearances and effects. The teacher, then, comes down to earth—the natural world; and armed as he is with stores of universal science, master of the three kingdoms of nature, he is able to penetrate into the essential principles of matter, and point out the presence and operation everywhere of powers from the spiritual world, giving matter all its life, strength, and organization; showing thus, the connection between the two worlds, and declaring at the same time the laws of that connection; and withal, never forgetting to direct the attention of the observer to the lovely image of the Creator stamped on every part of his creation, and the distinct traces of His handiwork everywhere discernible—thus ever teaching his reader reverently to "look through nature up to nature's God." Swedenborg gives a complete system of religious philosophy.

But his services to mankind do not stop even here: this is but a part of his work. Having given religion and spirituality

to philosophy and science, he now brings reason and philosophy to religion, and makes them what they were meant to be, her handmaids, not her antagonists. With a mind enlightened from above, he is enabled to penetrate into the mysteries of the Word of God, to unfold its hidden meanings, to lay down rules of interpretation which have power to draw forth the true sense of every passage, and thus perfectly to reconcile all the parts of the great Book of Divine Revelation with each other, and at the same time with the works of the same Great Author, as displayed in the outward creation. Then, from the Word of God thus rightly and spiritually understood, he draws forth a system of theology, which is rational, beautiful, and in all its parts consistent with itself, with the Divine character, and with all we know of the nature of man. He clears away mists, he solves difficulties, he reconciles seeming contradictions, and makes, thus, the profoundest theology an intelligible thing, and religion an eminently practical one. Then, in the third place, from the pure fountain of a true theology, he elicits a sound system of morals and of social laws; showing, that love to God and love to the neighbor, which are the essential principles of all true religion, are also the only fountains of pure morality, and the only bonds which can hold society in order and in happiness; and consequently that the reformation of society must commence from within not from without, and is to be effected consequently by the inward regeneration of its individual members, not merely by an outward re-organization of classes. In the development of these views, moreover, in regard to God's Word, to theology, and to morality, the aid of science and of reason are everywhere called in; natural knowledge and spiritual knowledge are connected together: heaven and earth are shown to be a *one*: God's Word and God's Works are demonstrated to be everywhere in harmony, the creation of the same Hand, the production of the same intelligent and omniscient mind. Thus has Swedenborg performed for mankind the great and most important service so long desired but never before fully accomplished, of connecting reason and revelation, philosophy and religion together, thus giving to theology a proper natural and scientific basis, and to science a spiritual life and soul.

Such is a brief sketch of what this great writer has done. And how, we may now ask, have these remarkable writings been received? It is now [1852] more than a hundred years since the first of these works was published, and how much does the world in general yet know of them, and with what eyes does it view them? There is with the mass, even of the religious and philosophical world, a profound ignorance of Swedenborg's true

character and writings, and the hastily formed opinion entertained by those who have heard his name mentioned, is almost entirely a mistaken one. But with those who have paid some attention to his writings, there has been too generally shown a spirit of derision and contemptuous opposition to the new truths he has put forth, which shows that the same influence of prejudice and of unreasoning hostility to what is new and contrary to pre-conceived opinions, is existing and effective in men's minds at this day, when the Lord as Divine Truth is endeavoring to make His second advent into men's minds, as it was at the time of his first coming, in the flesh, into the world. Of Swedenborg, it has been said, as of Paul before, "much learning hath made him mad."

A few, however, there have been, almost from the commencement of the publication of these works, who have perceived their truth and beauty, and have used their endeavors to bring the knowledge of them to their fellow-men. And the number of these has been steadily increasing, in all parts of the world, but particularly in England and America, where thought in regard to religious things is freer and more active. And within a very short time past, the admiration of this great writer which has been expressed by a few individuals of acknowledged abilities, and of influence in the literary world, has attracted attention to him in a manner and degree quite remarkable and full of promise; and the dawn of a brighter day to this author and the system of truth he has unfolded, seems now to be breaking.

To aid in this good work,—the extension of a knowledge of Swedenborg and his writings,—we here present a brief sketch of his life and works.

Emanuel Swedenborg⁽¹⁾ was born at Stockholm, in Sweden, on the 29th of January, 1688. His father was a bishop of the Swedish Church, and a man of abilities and highly exemplary character. He bestowed great care on his son's education, and

1. For most of the particulars contained in this sketch, the writer is indebted to an excellent biography by the late Nathaniel Hobart, Boston. This work was published in 1830, and was, it is believed, the first attempt at giving to the world an account of the life of Swedenborg, in a volume. A second edition was published in 1845, and a third, with many improvements, in 1850. A work on a similar plan, and drawn chiefly from the foregoing, was published in New York in 1841, from the pen of the Rev. B. F. Barrett. In 1849, two works on the subject appeared in London, a "Biographical Sketch," by Elihu Rich, and a "Biography," by J. J. G. Wilkinson. [In the year 1719, when Emanuel was 31 years of age, Bishop Swedenborg's wife and children were ennobled under the name of Swedenborg. The Bishop, returning thanks to the Queen, Ulrica Eleonora, says that he was "surprised and pleased," although he "would willingly have continued in a lower rank." The addition of the middle syllable *en* to the name Swedenborg, and altering the vowel of the last syllable, makes Swedenborg. In this country he is generally miscalled *Swee-den-borg*.]

sent him to the university of Upsala, where, in 1709, Swedenborg took his degree of Doctor of Philosophy. While at the university, he applied himself, with great diligence, to the study of philosophy, mathematics, natural history, chemistry, and anatomy, together with the European and Oriental languages. He was distinguished for an excellent memory, quick conceptions, and a clear judgment.

He displayed, in his youth, some remarkable indications of spirituality. To a friend, who, in a letter, inquired of him what had passed in the earlier part of his life, he wrote as follows: "From my youth to my tenth year, my thoughts were constantly engrossed with reflections upon God, on salvation, and on the spiritual passions of man. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that love or charity was the life of faith, and that this vivifying love or charity was no other than the love of one's neighbor; that God vouchsafes this faith to everyone, but that it is adopted by those only who practise that charity." Thus early, under the guidance and influence of Divine Providence, was the mind of Swedenborg preparing for the important work which he was afterwards to perform.

Certain rules which he had laid down for the regulation of his own conduct, have been found interspersed through his manuscripts, such as the following: "1. Often to read and meditate on the Word of God. 2. To submit everything to the will of Divine Providence. 3. To observe in everything a propriety of behavior, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employments and the duties of his office, and to endeavor to render himself in all things useful to society." In these few rules, it may be remarked, we have almost a complete system of religious and moral precepts:—full reliance on the good providence of the Lord, frequent meditation on His Word, and a conscientious, upright and useful life.

After leaving the university, Swedenborg devoted himself with great assiduity to literature and philosophy. But he soon became occupied for the most part with mathematical studies and the pursuits of natural science; and before many years he became so distinguished for his scientific attainments, that at the age of 28 he was appointed by the king, Charles XII, Assessor Extraordinary of his Board of Mines. The diploma appointing him to this office states that, "The king had a particular regard to Swedenborg in the science of mechanics, and that it was his pleasure that he should accompany and assist Polheim in the construction of his mechanical works." In order the better to fit himself for his new office, Swedenborg set out on a tour

through Europe, to examine the principal mines and smelting works. During his absence he spent much time in the universities of England, Holland, France, and Germany. Soon after his return home he was offered a professorship of mathematics in the university of Upsala, which he declined. A few years after, he was admitted a member of the Royal Academy of Sciences, at Stockholm, and also appointed a corresponding member of the Academy of Sciences of St Petersburg. He afterwards traveled through Italy, and spent a considerable time at Venice and Rome.

About this period, Swedenborg began the publication of a series of Scientific and Philosophical Works in the Latin language—in which, indeed, most of his works were written, and which was the common language of learned men in his time. To give a general idea of the character of these works, we mention the titles of some of them. In 1717, at the age of 29, he published an “Introduction to Algebra.” In 1719, he published three works: 1. “A Proposal for fixing the value of the Coins and determining the Measures of Sweden.” 2. “A Treatise on the Position of the Earth and the Planets.” 3. “A Treatise on the Height of Tides.” In 1721, he published the following works: 1. “A Sketch of a Work on the Principles of Natural Things, or new attempts at explaining the Phenomena of Chemistry and Physics on Geometrical Principles.” 2. “A new mode of finding the Longitude of Places, either on land or at sea, by Lunar Observations.” 3. “A mode of constructing dry docks for shipping.” 4. “A new mode of constructing Dykes, to exclude Inundations of the sea or rivers.” In 1722, he published at Leipsic and Hamburg a work, entitled, “Miscellaneous Observations on Natural Things, particularly on Minerals, Fire, and the Strata of Mountains.”

For the next twelve years, he was occupied chiefly in the composition of a very extensive scientific work, which he at length published, in 1734, in three volumes, folio. This work is entitled *Principia Rerum Naturalium*, or “Principles of Natural Things.” This is a work of science, remarkable both for depth and profoundness in its principles, and for the minute accuracy and thorough knowledge displayed in its details. The part of it which treats of the Mineral Kingdom, particularly the Treatise on Copper and Brass, was spoken of with the highest esteem in foreign countries. The Secretary of the English Royal Society thus speaks of it: “For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborg, entitled *Principia Rerum Naturalium*, in the second and third volumes of which

he has not only given the best account of the methods and newest improvements in metallic works in all places beyond the seas, but also in England and America. It is to be wished," he continues, "that we had extracts from this work in English." Professor Patterson, of Philadelphia, in a letter written a few years since, observes, speaking of the *Principia*, "The work of Swedenborg which you were so kind as to put into my hands, is an extraordinary production of one of the most extraordinary men, certainly, that ever lived. The air of mysticism which is generally thought to pervade Baron Swedenborg's ethical and theological writings, has prevented philosophers from paying that attention to his physical productions, of which I now see they are worthy. Many of the experiments and observations on magnetism, presented in this work, are believed to be of much more modern date, and are unjustly ascribed to much more recent writers."

In the year 1744, Swedenborg published at Amsterdam a work on the Animal Kingdom, in which were contained some remarkable discoveries of his own in anatomy. The merit of these discoveries, also, was claimed by other scientific men, in works published many years afterward. But the truth was, that Swedenborg loved science and philosophy for their own sakes, not for the sake of fame; and he therefore took no pains to claim to himself the merit of his discoveries. He regarded science only as the means of attaining true wisdom. Speaking, in one of his philosophical works, of those who pursue science for this true and noble end, he says: "Such persons reckon the sciences and the knowledge of mechanical works only as among the ministers of wisdom, and they learn them as helps to the attainment of it, and not that they may be reputed wise on account of possessing such knowledge. They modestly restrain the external mind in its tendency to be elated and puffed up, because they perceive the sciences to form an ocean, of which they can catch only a few drops. They look at no one with a scornful brow or the spirit of superiority; nor do they arrogate any of their attainments to themselves; but they refer all to the Deity, and regard them as gifts from Him, from whom all true wisdom springs as from its fountain." Such was the spirit of modesty, humility, and devotion, with which the philosopher Swedenborg pursued his scientific investigations. He resembled, in this respect, the illustrious Newton, who, after having given to the world so many grand discoveries in science, said of himself, "I feel only like a child, who has picked up a few pretty pebbles on the sea-shore, while the great ocean of truth lies all unexplored before me."

The publication of these works brought Swedenborg much celebrity. Many distinguished literary characters opened a correspondence with him. Count Hopken, prime minister of Sweden, was also on intimate terms with him, and has left a sketch of Swedenborg's character and writings, which is exceedingly valuable as the testimony of a highly competent and impartial judge, and of one who knew him well through his whole life. It is contained in a letter written to General Tuxen, and is as follows :—

“ In regard to the late Assessor Swedenborg,—I have not only known him these two-and-forty years, but have also, for some time, daily frequented his company. A man, who, like me, has long lived in the world, and ever in an extensive career of life, may have numerous opportunities of knowing men as to their virtues or vices, their weakness or strength ; and I do not recollect to have known any man of more uniformly virtuous character than Swedenborg ; always contented, never fretful or morose, although throughout his life, his soul was occupied with sublime thoughts and speculations. He was a true philosopher and lived like one ; he labored diligently, and lived frugally, though without sordidness : he traveled frequently, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those he embraced. He was, without contradiction, probably the most learned man in my country ; in his youth a great poet ; I have in my possession some remnants of his Latin poetry, which Ovid would not be ashamed to own. His Latin, in his middle age, was in an easy, elegant, and ornamental style ; in his latter years, it was equally clear, but less elegant after he turned his thoughts to spiritual subjects. He was well acquainted with the Hebrew and Greek ; an able and profound mathematician ; an excellent mechanic, of which he gave proof in Norway, where by an easy and simple method, he transported the largest galleys over high mountains and rocks to a gulf where the Danish fleet was stationed : he was likewise a natural philosopher, yet on the Cartesian principles. He detested metaphysics, as founded on fallacious ideas, because they transcend our sphere, and by means of which, theology has been drawn away from its simplicity and become artificial and corrupted. He was perfectly conversant with mineralogy, having for a long time been assessor in the mineral college ; on which science he also published a valuable and classic work, connected both with theory and practice, printed at Leipsic in 1734. If he had remained in his office, his merits and talents would have entitled him to the highest dignity ; but

he preferred ease of mind, and sought happiness in study. In Holland, he began to apply himself to anatomy, in which he made singular discoveries. I imagine that this science and his meditations on the operations of the soul upon our curiously constructed bodies, led him by degrees from the material to the spiritual. He possessed a sound judgment on all occasions; he saw every thing clearly, and expressed himself well on every subject. The most solid memorials and the best penned, at the Diet of 1751, on matters of finance, were presented by him."

In a letter to another friend, the same writer, Count Hopken, has some remarks in relation to Swedenborg's theological writings. He says:—

"The doctrine of Swedenborg is the most rational of all Christian doctrines, and urges as its first object, that man should possess good and honest principles. There are two parts to the doctrine and writings of Swedenborg. The first is his 'Memorable Relations;' of these I cannot judge, not having had any spiritual intercourse myself, by which to judge of his assertions, either to affirm or contradict them, but they cannot appear more extraordinary than the Apocalypse of John, and other similar relations contained in the Bible. The second is his 'Tenets of Doctrine:' of these I can judge; they are excellent, irrefutable, and the best that ever were taught—going to promote the highest happiness of social life. I know that Swedenborg has related his 'Memorabilia' *bond fide*. I once asked him why he wrote and published these 'Memorable Relations,' which seemed to throw so much ridicule on his doctrine, otherwise so rational: and whether it would not be best for him to keep them to himself, and not publish them to the world. But he answered that he was commanded by the Lord to publish them; and that those who might ridicule him on that account, would do him injustice; 'for,' said he, 'why should I, who am a man in years, render myself ridiculous by fantasies and falsehoods?' I have been convinced of the truth of Swedenborg's doctrine from these arguments in particular, namely, that there is *One Author* of everything, and not that one person is the Creator, and another the Author of religion; also that there are degrees in everything, and these subsisting to eternity; and moreover the history of the creation [in the Scriptures] is unaccountable, unless explained in a spiritual sense. We may say of the religion which Swedenborg has developed in his writings from the Word of God, with Gamaliel, 'If it be of God, it cannot be overthrown; but if it be of man, it will come to nought.'"

Such was the opinion of Swedenborg and his writings, held by one of his contemporaries, a man of the highest standing,

intelligence, and excellence of character, and whose own writings evinced such profoundness of intellect as to procure for him the title of the "Swedish Tacitus."

In the desire to present these weighty testimonials, we have anticipated a little. We now return to our account. We have thus far traced the life of Swedenborg from his childhood to his fifty-sixth year; in which year the scientific work last mentioned, namely, that on the Animal Kingdom, was published. We have seen him, during this long period, the philosopher and the man of science, a member of the Swedish Diet and a noble of the realm; befriended by the king, and holding an important office by his appointment; a member, also, of various scientific bodies, and respected and honored for his learning and talents throughout Europe; the author of many useful and profound philosophical and scientific works; and with all these a good and upright man. Now, supposing for a moment that we knew nothing more of his history than what has thus far been recounted, and we were called upon to say, how, according to the common course of things, we should presume this man's life would go on, and what would be his probable course for the remainder of his days—what would be our answer? Should we not reply somewhat thus: Here is a man who seems to be altogether given to scientific pursuits; who, like a Galileo, or Newton, or Davy, seems to place his chief delight in the investigations of natural science, and appears to have a mind in every respect well fitted for such pursuits; a close observer, an accurate and acute thinker, a man of enlarged and well-balanced mind and sound judgment; in a word, a philosopher. A good and pious man, indeed, but having, apparently, nothing of bigotry or fanaticism in his nature, and of all orders of mind the farthest possible from that of a *visionary*. This is the character, and this is the turn of mind, which he has now shown for upwards of fifty years; that character seems to be a perfectly settled one. We should, therefore, in all reason, conclude that he will go on as he has begun, that he will continue to be engaged in similar pursuits, and be the philosopher and man of science for the rest of his days. This is the answer, it seems, to us, which would be given by any reflecting person, to the above supposed inquiry. Now let us compare these probabilities with the facts.

In the year 1749, or about five years after the date of the publication of the scientific work last mentioned, we find this philosopher, Swedenborg, publishing, in the city of London, a work of a most remarkable character; a work professing to disclose discoveries far higher and more important than any of his former scientific discoveries; a work professing to lay open to

the world a new and hidden meaning in the Word of God or Holy Scriptures, quite different from the sense of the letter, and before unknown. And this it undertakes to do, not in a general manner, and in the form of conjectural interpretation merely ; but it begins with the first chapter of Genesis, and, taking up the literal sense, word by word, shows that there is to each word, besides the common literal meaning, another spiritual signification, within it, as it were ; and that all these hidden or spiritual significations, in any passage or verse, make, when put together, complete sense ; so that, in this manner, each verse is shown to have two distinct senses, quite different from each other, yet each complete in itself. The internal meaning is called the *Spiritual Sense* of the Scriptures. The work itself is entitled *Arcana Cælestia*.

Now, what could have been the origin of such a work ? Whence could he have derived such ideas ? We might suppose it possible, perhaps, that by skilful contrivance, and the power of an active imagination, a tolerably complete internal or allegorical meaning of this sort might be invented and carried through a few verses. But what is one to think, when we find the author proceeding, through chapter after chapter, in this manner, not only shewing a complete and connected spiritual sense throughout the whole, and in every verse and word ; but, moreover, proceeding to shew the cause of the existence of that spiritual sense, and even laying down plain principles, by which it may be discovered, not only in the chapters before him, but in any part of the Holy Scriptures ? And when, moreover, we find the author not stopping with one volume, but going on with the work, and in a year or two producing a second volume, connected in regular order with the first, taking up chapter after chapter, and setting forth and explaining their spiritual sense in the same manner and on the same uniform principles, and the whole making complete sense—it is enough to excite the astonishment of any inquiring mind. But he does not stop here ; he still goes on, and produces a third volume, and a fourth, and a fifth, and a sixth, a seventh, and an eighth : and in those eight quartos, he completes the exposition of the first two Books, Genesis and Exodus. The internal signification, or spiritual sense, of these two Books, is thus completely set forth ; not merely stated, but explained ; and a reason given for everything, both for the principle of the interpretation itself, and for every particular interpretation, based upon that principle. And what renders the work yet more remarkable is, that throughout all the eight volumes, there is no mistake made, no contradiction found, in setting forth this spiritual sense ; but it is all of a piece,

it is one uniform work ; so that the spiritual sense of the last chapter of Exodus is found to be connected with and dependent upon the spiritual sense of the first chapter of Genesis, and of all the intermediate chapters. And what, moreover, is the nature of this spiritual sense ? Is it of a fanciful or visionary cast ? Not in the least ; it is simply an exposition of high and important religious truths, concerning man's mind and soul and eternal interests ; concerning the nature of goodness and truth ; concerning the Lord, man's Creator and Saviour. These are the subjects treated of in that spiritual sense ; and they are such as would alone be expected to be found in the Word of God.

And now, what are we to think of this remarkable work ? To what source can it be ascribed ? One of two alternatives, it is plain must be accepted. It was either an invention or a discovery : this spiritual sense must either have been a contrivance and composition of the author's, Swedenborg himself ; or else it was a simple bringing forth of interior truth in the Word of God, which existed there before, and had always existed, and waited only the due time to be brought forth to the world and to the church ; just as precious metals lie hidden for ages in the earth, till, in the course of Providence, the full time arrives for their being discovered and brought forth for the use of man. Of the above alternatives, a very little reflection on the description of the work just given, is sufficient to shew that the former (the supposition that it was an invention or contrivance of the writer's) is altogether untenable : the invention of such a secondary sense to the Scriptures, and the carrying on of such a composition, without error or inconsistency, through whole chapters and books, would manifestly be quite an impossibility ; and not less so, that such an invention should then be palmed off upon the world as truth, by a man of the upright and elevated character of the philosopher Swedenborg. Infinitely less incredible is his own simple statement, that such a spiritual or interior sense truly exists in the Divine Word, and that, for the benefit of mankind, he had been made the instrument of bringing it forth to the world, and his mind enlightened to perceive it. Indeed, we know, that from the earliest times, a glimmer of this hidden light has been seen in the church. Origen, and others of the early Fathers, spoke and wrote much of their belief in such a hidden or interior sense in the Scriptures ; in regard, especially, to the first chapters of Genesis—the account of the garden of Eden and the Fall, Eve and the serpent : so common was the belief in there being another sense than that of the letter, and that that description had an allegorical meaning, that Origen, in his answer to Celsus and his attack on the

Scriptures, charges him with a want of ingenuousness and honesty in argument, in bringing forth that narrative as objectionable, because incredible and fabulous, when he very well knew, that it was not intended to be taken in its literal acceptation. But it remained for our own day to see this hidden light manifested in all its beauty and glory, and for a man of our own age to be raised up, as an instrument in the hand of Providence, to bring it forth to the world.

But to proceed with our account. In a few years, there comes forth from the same author, another work. This new work contains the exposition of the spiritual sense of the Book of Revelation—the Book of Revelation, that sealed book, which has been an embarrassment and a marvel to the church in all ages, and which, indeed, on account of its obscurity and seeming incoherency, was at one time in danger of being excluded from the list of canonical books of Scripture—this mysterious book is taken up in the work just mentioned (entitled the *Apocalypse Revealed*), and examined chapter by chapter, verse by verse, word by word, in the same manner as was done with the books of Genesis and Exodus, in the *Arcana*; and the interior meaning, the spiritual sense of every part set forth—and set forth in such a manner as to present a clear, connected, and rational meaning throughout the whole Book, from the first chapter to the last. And what is especially to be remarked—the spiritual sense of this book, the last of the New Testament, is shown to be founded on the same principles, and discovered by the same rules of interpretation as the spiritual sense of the Books of Genesis and Exodus, the first of the Old Testament, written, as they were, by other hands, and more than fifteen hundred years before (a strong proof, that, however varied the human instruments, there was One Divine Author of the whole). Thus, with any particular word, for instance, occurring in the Book of Genesis, and declared to have a certain spiritual signification—when that word occurs in the Book of Revelation, it is shown to have the same signification; and this holds true in all cases. And moreover, while all these various significations taken together, make in the Book of Genesis a complete spiritual sense, so in the Book of Revelation they make their own complete spiritual sense. Now, it will readily be seen, that such a coincidence would be altogether unaccountable, nay, impossible, unless there really existed such a spiritual sense in the Word of God, formed there by the Divine Hand: and it is, indeed, this uniform spiritual sense, full of high and heavenly truth, in which, in great part, consists the inspiration of the holy volume: it is this

which raises it infinitely above all other works of history or of morals, above all human compositions : and the existence of such a sense, it may be observed, is the strongest proof of the Divine character of those writings which we call the Sacred Scriptures. And truly, had Swedenborg done only this, he would have deserved the gratitude of all who seriously revere the Word of God, for thus bringing a new and most powerful argument from internal evidence, in favour of the inspiration and Divinity of the Sacred Volume.

At various times, before and after the work just described, our author published several Doctrinal Treatises, in which are laid down, in the clearest and most systematic manner, all the leading principles of a sound theology, as deduced from the Word of God, seen thus in the new light of the spiritual sense. In these works, we have a complete system of profound metaphysics and theological philosophy, and in these works especially is the strength, clearness, and grasp of Swedenborg's intellect shown. Indeed, there is scarcely a question in the whole range of theology, philosophy, morals, and of the essential principles of science, that is not, somewhere in these volumes, clearly and satisfactorily settled. The treatises referred to, are the "Divine Love and Wisdom," the "Divine Providence," the "Four Leading Doctrines," and some others.

In the year 1758, our author published a work of a very remarkable character, a "Treatise on Heaven and Hell, from things heard and seen." In this work the author unfolds, in the most distinct, intelligible, and rational manner, the true nature of those states of existence. He shows, especially, and demonstrates the great truth, that heaven is not merely a *place*, into which, according to a common idea, men can be admitted after death, as one is admitted into a lighted and festive hall, or into a paradisiacal garden, simply by passing a door or gate of entrance. He shows plainly, from reason as well as from God's Word, that heaven is, in fact and in essence, *a state of man's own mind*, a state of love and goodness; that such a state is heaven in the soul, and has in it the happiness of heaven; and that such happiness cannot be communicated to any but such as have in their hearts such love and goodness: thus, that heaven is not so much a gift and reward after death for good actions done in this life, as the necessary result of ceasing from evil, and cherishing good affections. Such love and goodness has in it its own reward, which is heavenly peace—thus heaven. On the other hand, it is shown with equal clearness that what is termed *hell* is not merely a dungeon, or place of arbitrary punishment (as is the common idea) into which men are cast

for having committed certain crimes or evil deeds in this life, but that it is also a state of the soul, a state of hate instead of love, of evil instead of goodness; a state in which the *fire of burning passions* rages and inwardly torments the spirit. Thus, that a man of such character cannot be admitted into heavenly happiness, because such happiness is attendant only upon love and goodness. If therefore he does not find himself in heaven after death, it is not because of any wrath or vengeance in the Divine Being (who is love and goodness itself), but because of the incapacity of his own state of mind for receiving the happiness of heaven—heaven consisting, as before said, not in *place*, but in *state*.

This lucid explanation of Swedenborg's completely puts to rest the old question (on any other principles inexplicable) how the existence of a hell is compatible with the idea of a God who is perfect love and goodness, and a Being all merciful. The view which is brought forth by Swedenborg presents the subject in a light entirely satisfactory. He shows, in the first place, that it is a law, and the first law, of Divine order, that man should be a *free agent*, for without such freedom he would not be truly man, but a stock, an image, an automaton. Thus man, in order that he may be man, is left free to do right or to do wrong—to act according to the laws of Divine order, of God and heaven, or against them—as he chooses. If, acting in opposition to them, he indulges evil passions and propensities, he gradually forms in his own heart that state of evil which is essentially hell, and has with it the interior torments which are called *hell fire*. And when at death, such a man drops his material body, and enters into the spiritual world, he carries his hell with him in his own heart: and mingling with his like, they together make that state and manner of existence termed *hell*: thus, hell is of man's creation, not God's.

In this masterly manner does Swedenborg expound the grand principles of theology, giving a clear, connected, intelligible, and rational, system throughout—resting the whole too, firmly, on the Word of God.

In commenting on the work before us, the “Treatise on Heaven and Hell,” an important part of Swedenborg's experience comes to be considered. It was not merely, as he affirms, by rational induction that he arrived at a clear understanding of the nature of the spiritual world, of heaven and hell, nor only by an interior illumination of mind, like that by which he perceived the spiritual sense of God's Word,—but by actual spiritual sight. He shows that there is with every man a faculty of spiritual sight, by which he is capable of seeing into the spiritual world, even while he is still in the material world, and in the

body ; for, as he shows, man is interiorly a spirit, and as to his spirit, actually though unconsciously dwells in the spiritual world even now ; that the spiritual sight, while man is in this world, in general looks through the material eye out into the material world, but that it is perfectly possible for it to be withdrawn for a time from the material, and then it beholds its own proper world, the spiritual. This is what takes place in all cases of genuine vision, of which there are innumerable instances on record. Indeed, Swedenborg affirms that this was very common in the early age of the world, that golden age, or age of primeval purity, described by the classic poets, and also spoken of in the spiritual sense of the Word. But in these later times, on account of the evil and hardened state into which the human mind is fallen, but few cases comparatively of such opening of spiritual sight exist, and these only for very short periods, and at moments, as in some death-bed scenes, when the departing spirit sometimes exclaims that it beholds a glorious light—and some, that they hear strains of heavenly music—which experience may be the effect of the momentary opening of their spiritual senses. But many striking cases of the opening of such spiritual sight are described in the Book of Divine Revelation ; as, for instance, in the case of the servant of the prophet Elisha, where it is said that “the Lord opened the eyes of the young man, and he saw the mountain full of horses and chariots of fire round about Elisha” (2 *Kings* 6. 17). Here, plainly, it was the young man’s spiritual eyes that were opened, for his natural eyes were opened before, and with them he saw a Syrian army. But when his spiritual sight was opened, he was enabled to look into the spiritual world, which was really “round about” him and Elisha, as it is round about all of us, though commonly unseen. So, it was by the opening of the spiritual sight that the angels were seen by Mary and others at the Lord’s sepulchre, for no angels can be seen with the material eye. Of a similar nature were the visions of the prophets and of John in the Revelation, when he saw, as he writes, “heaven opened” (*Rev.* 19. 11), and when also he beheld a city with golden streets and pearly gates descending from heaven (*Rev.* chap. 20). All such visions were effected simply by the opening of the spiritual sight. So, the apostle Paul affirms that he was “caught up to the third heaven,” and “caught up into Paradise,” and there heard “unspeakable words” (2 *Cor.* 12. 2, 4). Now how was he caught up ? Not surely with the body—“flesh and blood cannot inherit the kingdom of heaven,” or enter into it. It must then have been simply by the opening and elevation of his spiritual senses, his body remaining in its place.

Now, of a similar character to these, was the opening of Swedenborg's spiritual sight, by which he could behold the spiritual world and the scenes of heaven and of hell, described in the treatise just referred to. It was not, indeed, from any peculiar favor to him as an individual, or for his own sake, that this privilege, so uncommon at this day, was granted to him, but, as he himself often remarks, for the sake of the world and of mankind, and to check the growing unbelief in spiritual things, and in a spiritual state of existence; and in order to explain to men's minds in a rational light the nature and character of that future state on which we are all destined by-and-by to enter, and which we are placed in this world to prepare for. And this is, in truth, just the kind of revelation that the world at this day needs and demands. Mankind has been sorely in want of it: thousands have constantly prayed for it: they have longed to know the nature of that future state of existence, to understand something of its character, not merely from idle curiosity, but that their thoughts might be elevated by such knowledge, and that they might the better prepare themselves for that future state. And now that information has come; their prayer has been granted; an instrument has been raised up in the providence of the Lord, through whom such instruction has been communicated to the world in regard to that spiritual state of existence, as is of the most elevating and most practical tendency; information that enables the mind to become settled and established in its faith on the most important point of belief, by a clear understanding and a rational conviction.

And how, now, has this important testimony to the reality of spiritual things and the spiritual state of existence, been received by the world at large? By the cry of "a visionary," "a mad-man?" Swedenborg, because he has been chosen the instrument for performing this great service to the world, has been pronounced "a visionary." With equal propriety might the apostle Paul have been termed a visionary. Swedenborg states that there are three heavens; so does Paul, for he speaks of the "third heaven." Swedenborg affirms calmly, that his spiritual senses were opened and elevated in such a manner as that he might have a perception of that state of existence, and see and hear what is there. So does Paul. Swedenborg states that he had in spirit been permitted to behold the Lord: so does Paul; "Have I not seen" says he, "Jesus Christ our Lord?" (1 *Cor.* 9. 1.) Thus parallel are the cases. "But," exclaims the prejudiced objector, "Paul! Paul! Paul was an apostle! Paul was one of the founders of the Christian Church! Paul lived eighteen hundred years ago! There are no visions now-a-days;

the case is entirely different!" To these exclamations it might be replied, "Your last remark is but a begging of the question under consideration. We affirm that though indeed unfrequent, yet there *are* occasionally spiritual visions in these times, as well as in former; and that there is good and very strong testimony that a remarkable case of the kind exists in the instance of this philosopher Swedenborg, not by any means on account of his own declaration merely, but from the nature of the truths and statements brought forth by him, of which our own minds, enlightened we trust, by reason and God's Word, are the judges. The burden of proof," it may be continued in answer, "falls upon you to shew by what law of Divine order, by what change in the character and structure of man's mind, a spiritual vision cannot exist now, as well as in the time of Paul; in the eighteenth or nineteenth, as well as in the first, century." The truth is, antiquity has a wonderful charm for the mind, and a great power over it: "distance lends enchantment to the view." It is not difficult to believe anything, however wonderful, to have taken place in that misty and mysterious region, the distant *past*; but now, in these dull, common times, to believe such strange things to be capable of happening, seems absurd. But do you not suppose that those times, to the men then living, appeared as dull and common-place, as our times to us? Did not the regardless rain fall on Paul's head, as well as on yours and mine? and this very sun and moon light his steps as well as ours? Did not Paul, do you think, rise often in the morning with a heavy heart, and after breakfast, go forth to his duties, or sit down to write his epistles, sad and oppressed in spirit, dejected at the thought of the heavy responsibilities upon him, and awed with the idea that he must address the Athenians to-morrow. And when at length he stood before them and began, did they not ask "Who is this?" Think you that gaping crowd knew anything about any great and celebrated Paul, whose name has become so familiar to our ears? They had not heard of such a person. "And some said, 'What will this babbler say?' others, 'He seemeth to be a setter forth of strange gods,' because he preached to them Jesus and the resurrection. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. Howbeit certain men clave unto him and believed; among them was Dionysius the Areopagite, and a woman named Damaris, and others with them."—(See *Acts* 17. 16-34.) Here we have a picture of human nature, as it was, and as it still is. A new person comes forward, a stranger, unheard of before, and utters strange ideas, something new and unusual, something different

from what men have been accustomed to hear and think of and believe ; most of the hearers jeer and mock, and turn away, calling him a babbler ; some are rather pleased at some things they have heard, but the interest has not taken sufficient hold of them to make them anxious to pursue the subject farther just then, and they go away and forget what they have heard ; a few, whose minds were in a receptive state, whose hearts had been prepared perhaps by torturing doubts, and secret meditations, and by trials and sufferings of spirit—these at once perceive and seize upon the truths they have heard, clasp it to their bosoms as something long looked for, as precious treasure, and go away rejoicing in their new faith, and resolved to “sell all they had and follow the Lord.” Gradually the truth spreads : these few tell what they have heard to others, their friends, who they know have been troubled with similar doubts and difficulties. By and by, these believers meet together, and form a little congregation, and appoint the ablest of their number to preach to them in regard to these new truths, both for their own fuller instruction and for the information of strangers. Years roll away. It becomes an established religious society. Similar societies in neighbouring cities league with them, and they form a General Church—which begins to have a name, the “Christian Church.” Ages roll on, and this becomes a vast establishment, extending over whole nations, and reaching to distant quarters of the globe. This Paul, who was once a nameless preacher, “a babbler,” and “mad,” is now looked back upon with the utmost veneration ; his words are oracles of truth ; whatever he affirmed whether in regard to himself or others, is implicitly believed. Custom, general acceptance, the belief of ages, undoubting confidence in the opinions of our parents and friends, all go to render the mind perfectly ready to believe those things. Faith is now an easy and natural thing, and we wonder at those strange and hard-hearted unbelievers of Paul’s own time, and who had the glorious opportunity of listening to him with their own ears. “Oh ! that we could have enjoyed such an opportunity,” exclaim many, “how gladly would we have listened !”

But these persons know not what they say, nor the nature of the human mind. If they are so anxious to have such an opportunity, so ready to be tested, and to show that they would have discernment enough to see genuine truth though heard for the first time, and to acknowledge a great teacher and apostle, though yet unknown to the world, that opportunity is now before them. A Paul is now again preaching to the Athenians and to the world ; a great teacher is again uttering new and sublime truths. The Lord Himself has come a second time ; not in Person, but

in Spirit ; not as “ the Word made flesh,” as before, but as the essential Word, by the opening of the interior truth—the *spiritual sense*—which it contains. Those who believe that had they been on earth they would have acknowledged the Lord at His first coming, or would have readily received the teachings of His apostles, have now the opportunity of making trial of their faith ; of showing whether they are able to overcome the inveteracy of custom, the natural opposition of prejudice, the fear of public opinion, the love of the world and its powers and pleasures (all which difficulties the first Christians had to encounter)—whether in the face of all these, they can, looking for the truth with a single eye, discern it now at its feeble dawn, and advancing steadily and earnestly towards it, be among the first to “ hail the rising day.”

That there is at this day needed and imperiously demanded a new revelation of Divine and spiritual truth, is to a sincere and reflecting mind, most obvious. Look at the Christian Church as it now appears—broken up into a thousand warring sects—the first principles of belief unsettled—the very foundation of the fabric loosened, and clouds of doubt and uncertainty hanging everywhere over it. In regard to the very first article of spiritual knowledge and belief,—the nature and attributes of God—is there not mystery, doubt, dispute?—whether He be Unity or Trinity,—in one Person or in three,—a God of pure love, or partly of sternness and wrath? Do not those, even, who hold themselves to be certainly orthodox, and fancy themselves beyond question in the right, acknowledge readily that the subject is at least wrapped in mystery, and that they do not pretend or seek to fathom it? Here, then, is the first great point of belief unsettled, or at best not understood. In the second place, in regard to the nature of the future state, the next great subject of religious belief and meditation, is there not a perfect blank of ignorance—no ideas for the mind to rest upon and delight in, but empty faith, the belief in a mere bare fact? And in regard to this simple outline view, bare as it is, there is uncertainty. A large and increasing denomination of Christians is disposed to doubt and deny the existence of one of the two great parts into which that future state is generally believed to be divided—holding that there is no hell, and that punishment will be done away in that future life. Then, in the third place, in regard to the Founder Himself of Christianity, Jesus Christ the Saviour—is there not endless discussion and dispute between the various sects of Christians as to His true nature, His connection with God the Father, and the nature of His work of redemption and salvation? Finally, the Bible itself, the very source and foun-

tain of religious knowledge—is it not the field of perpetual controversy? Are not all its important points explained in numberless different ways, by different believers? And in the letter, indeed, are not many parts of this Divine Book wrapped in mystery, and others apparently standing opposed to each other, and clouded with seeming inconsistency? This painful state of doubt and darkness is not unfrequently admitted by candid religious writers. The following, in point, is quoted from a volume of sermons lately published:—

“The Scriptures make us acquainted with God’s natural and moral attributes; and in respect of these, the meanest peasant in our land who meekly peruses God’s Word, knows more than all the lights of a heathen world. But when from the consideration of His attributes, you pass to the consideration of His essence, you feel yourselves involved in darkness. A similar feeling is experienced when you consider the constitution of the Redeemer’s character. Men talk about ‘hypostatical union’ with as much fluency and as little hesitation as if they attached some distinct idea to the language which they employ; but they are less likely to impose upon those who have made these points the subjects of thoughtful consideration, than they are to impose on themselves. Nor is the nature of God and the Redeemer involved in greater difficulty than the condition of man. We in vain attempt to reconcile the permission of the entrance of sin with the goodness of Deity—to reconcile the foreknowledge or decrees of God with the free agency of man—and to reconcile human ability with human accountableness. Like the fallen spirits, as described by the poet, you may reason high on these subjects; but, like them, too, you will

Find no end, in wandering mazes lost.

“The same difficulties and darkness extend to God’s providential dealings. Why is it that so many are born but to look about them and to die? Why is it that when the mind has just reached its full energies, but before these energies have had scope to exert themselves, ‘the silver cord should be loosed, and the golden bowl be broken at the fountain?’ Why is it that the lone widow and her orphans pine in starving solitude? And why do ‘heaven-born truth and moderation fair wear the red mark of persecution’s scourge?’ These are questions which may occur to anyone, but which none can satisfactorily answer.”⁽¹⁾

Such are the candid confessions of a religious writer of our own day. Such is the degree of darkness and doubt, on the

1. See “Discourses by the Rev. Robert Brodie,” page 355.

most interesting and important subjects acknowledged to prevail at this day in the Christian world. Now, are these things—it may be asked—are these things always to be so? Is the church to be for ever disturbed with doubts, distracted with warring opinions, and wrapped in this ignorance and darkness? Is the human mind never to be disenthralled from these bonds, and to be lifted above these mists and clouds into the light of clear and certain truth? Did not the Lord promise that the time would come when He would “show us plainly of the Father?”—(*John* 16. 25). “Many things,” said He, “I have to say unto you, but ye cannot bear them now.”—(*John* 16. 12). Does not this imply that the time would come when the Church would be able to bear them, would be capable of receiving and understanding them, and that then many new things would be made known? Is there not in these words a distinctly implied promise of a future and further revelation? And these things *are* now made known; this expected revelation of truth has now been given. For this is now the time of the Lord’s Second Coming as Divine Truth, which has taken place by the revelation of the Spiritual Sense of His Word, in which all these promised truths are contained. Here all the doubts and difficulties referred to by the writer just quoted, and innumerable others, are solved and made plain. We know now, and are able to understand the essence of God’s Divine nature, so far as the finite mind is capable of comprehending the ways of the Infinite—and with a prospect of seeing yet more clearly, as we rise into higher states of purity and goodness. In this Spiritual Sense of the Word, too, is revealed the nature of the wonderful union between the Divine and Human in Jesus Christ. Here, too is made known the origin of evil, and how sin first came into the world, and why in the good providence of the Lord, it was permitted. In the light, too, of this new truth is seen the compatibility of the Divine foreknowledge and man’s free agency; not discovered by the “high reasoning” of man, but by revelation from God. Here, too, are explained in a clear and most consoling manner, the ways of the Lord’s providence, and His benevolent ends in all His dealings with His creatures. We are here informed just why it is, that some little beings are merely born into the world, and just “look about them,” and then are taken away into a higher and happier state of existence. Here, too, we are informed why others living in this world to the maturing of their powers, are then removed to a higher and grander sphere of usefulness. Here, too, we are instructed distinctly for what high and future ends in the wise providence of the Lord, the good are sometimes permitted to suffer here, and the evil temporarily to triumph!

All these important questions are now satisfactorily answered—all these great truths are now made known, to those who are willing to open their minds to the light of the “New Jerusalem” now “descending from God out of heaven.”

And the instrument raised up to make known these truths to the world, is the man whose life and writings we have now been endeavoring to describe. After having risen to high distinction as a philosopher and man of science—after having laid, by the labor and study of many years, a wide foundation of natural knowledge, and enlarged his mind by the investigation of the laws of Divine order as manifested in the world of nature, he is then called to a new and still higher sphere of thought and of use to mankind; his mind is opened to a view of the world of spirit, to a perception of the profound and interior truths existing in the Spiritual Sense of God’s Holy Word, nay, even to a view of the Lord Himself, who commissions him as He commissioned Paul of old, to be as it were, the apostle of this new Dispensation of truth, and the herald of the New Jerusalem. This solemn fact, he himself declares, as simply as distinctly, in the following words, which are found in his last great work, which he published in 1771, the year before his death, entitled *the True Christian Religion; or, Universal Theology of the New Church* :—

“It is read in many places, that the Lord is to come in the ‘clouds of heaven.’ But hitherto no one has known what was meant by the clouds of heaven: it has been believed that He would appear in them in Person. But, since the spiritual sense of the Word has been opened to me by the Lord, it has been discovered, that by the clouds of heaven is meant the Word in its natural sense, and by ‘glory,’ the Word in its spiritual sense, and by ‘power,’ the power of the Lord by means of the Word. That the Lord is the Word is evident from these words in John: ‘In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.’—(1. 1, 14.) Hence it is manifest that the Lord is now to appear as the Word. The reason that He is not to appear in Person, is, because since His ascension into heaven, He is in the glorified Humanity; and in this He cannot appear to any man, unless He first open the eyes of his spirit. Wherefore it is a vain thing to believe that the Lord is to appear in the clouds of heaven in Person; but He is to appear as the Word which is from Him and is Himself.”

“But since the Lord cannot manifest Himself in Person, and yet He foretold that He would come and establish a New Church, which is the New Jerusalem, it follows, that He is to do it through the instrumentality of a man, who is able not only to

receive the Doctrines of this Church with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, His servant, and sent me on this office, and that after this He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to hold converse with angels and spirits, and this now constantly for many years, I testify in truth: and also, that from the first day of that call, I have not received anything which pertains to the Doctrines of that Church from any angel, but from the Lord alone, whilst I read the Word.”—*T. C. R.* 776-779.

Now, here is a simple and direct statement of a fact. Shall we receive it as true, or reject it as false? If the latter, on what grounds? Either its impossibility or its improbability. None will contend for the first: “with God all things are possible,” that is, all things not contrary to Divine order; and before rejection on the ground of impossibility, it must be shown distinctly, what law of Divine order is here violated: as before shown, many such cases are recorded in the Scriptures. But if objection be made on the score of improbability—that will be best answered by the strong reasons already presented and about to be presented in favor of its great probability. First, then, we have reason to believe in the truth of this statement, on the ground of the character of the man who makes it,—a man, as all along shown, of the clearest and soundest intellect, and of the highest integrity of character; one, likely neither to deceive nor be himself deceived: and though a charge has been rashly made by some prejudiced persons against him, like that which was uttered against Paul, that “too much learning had made him mad,” yet, as already shown, there is the testimony of individuals of the highest standing and character, and who knew him throughout life, to prove that such a charge is entirely without foundation. But even the modest yet plain declarations of the philosopher himself, are by no means the strongest evidence in favor of the truth of what he affirms. The chief testimony is the *witness of the truth itself*, as it affects our own understanding and our own hearts—the truth of what he has written and declared, as seen in the light of reason, and of God’s Word. Truth—spiritual truth—is ever its own best witness. There is a light in it and about it, that makes an impression irresistibly on the open and earnest mind, and testifies to its heaven-born nature. And this is, in an eminent and striking degree, the character of the truth unfolded in the writings of Swedenborg. Whether they be treating of man—the parts and constitution of the human mind, and the nature of the soul—

or whether they ascend to God—the Divine Man—and the great Prototype of humanity, and seek to give an idea of His Most High-nature ; whether they be exploring the mysteries of the Word of God, and bringing forth the gems and riches of truth that lie hidden in its Spiritual Sense—or whether they are picturing the wonders of the spiritual and eternal world, the glories of heaven, the horrors of hell—still ever, and on all occasions, is there a calm dignity, soberness, and rationality, accompanying all that is said, together with a gentle elevation and purity of tone, but without the least tinge of mysticism and scarcely of enthusiasm, which give constant evidence of truthfulness, and make you feel that a good and a great mind is addressing you, most comprehensive in its views, and most profound in its perceptions ; and above all, most simple, sincere, and truthful in its statements. . It is impossible that any candid reader can rise from the perusal of any considerable portion of this writer's works with any other impression than that he has been listening to the teachings of a profound and good man ; and whether he as yet fully comprehend his whole meaning or not, he feels sure that the writer at least understands himself, and that there is high and deep truth there, to be understood by him who will apply himself faithfully to the investigation of it. Thus does the truth of these writings bear witness to itself, in the very manner and tone in which it is expressed.

But when the earnest and sincere inquirer, aided by light and strength from above, once gives himself to the full and thorough examination of the great system of truth developed in the works of Swedenborg, he begins to find his first favorable impression rapidly confirmed and strengthened ; proof after proof is brought to bear upon his understanding, till what was at first but a favorable opinion, is changed at length to firm and settled conviction. One great cause of this effect is, that the system of religious truth laid open in these writings, is strikingly *consistent* from beginning to end. Every part supports every other part : every principle is a link in a chain—a great chain of truths which, like Homer's of old, descending from the throne of God, encircles the universe and returns to Him again. In this system it is shown how the existence of God, as a Being of perfect love, is consistent with the existence of the state of evil and consequent unhappiness both here and hereafter. In this system, the different parts of God's Word, which in the letter, often seem to be either unintelligible or opposed to each other, are perfectly reconcilable, in the light of the Spiritual Sense shining from within. Here the great secrets of life and death, man's prudence

and God's Providence, the natural world and the spiritual; time and eternity, Divinity and humanity, are brought forth and elucidated, and made clear to the human understanding, in their general aspects; while at the same time there is held forth a rational promise founded on the explained laws of the mind itself, that when, after death, he rises into the light of heaven, he will have these general principles filled with particular and more exact and distinct ideas. Swedenborg has been called a *mystic*. Never, surely, was there a more marked misnomer. Instead of being a writer of mysticisms himself—on the contrary, those things which are mysteries in other religious systems he explains and makes clear. The common doctrine of the Trinity, for instance, is acknowledged to be a mystery: but this mystery Swedenborg solves, and makes the subject simple and clear—not however in the common view, but in a true view. The connection between soul and body, and the nature of life, is acknowledged to be a mystery, but Swedenborg has opened here a new and grand fountain of light and knowledge. So with all other mysteries in religion and philosophy. For now, as foretold in the Revelation, “all things are made new.” The darkness which has hitherto hung over the human mind, in regard to these high and deep subjects, is now to be dispersed: a new era of light and truth is about to dawn upon the world; the “Sun of Righteousness” is rising “with healing in His wings.”

A man—a human being like ourselves—has been chosen by the Divine will, as the instrument for conveying these truths to the world. And as Moses, a man like ourselves, was chosen of old, to be the instrument for bringing into the land of Canaan the people with whom a representative Church was to be established, and who was called, too, (man though he was) up into the mount to speak with God, and to receive the tables of His law—as Paul, a man, too, like ourselves, was chosen at the commencement of a former dispensation, to be an apostle to teach the new truth to the world, and, in order to enlighten and strengthen him for that work, was admitted in spirit to a view of the heavens and even of the Lord himself—so now, in our own day, at the commencement of another dispensation of Divine truth, at this the time of the Lord's second coming in the light of the spiritual sense of His Word, has another individual,—a man like ourselves—been raised up as the instrument for making known to the world the truths and doctrines of that New Church which is about to be established on the earth—the New Jerusalem. The herald will not be received nor believed, for a time: he has been, and he will be, slandered and reviled; he has been and will continue to be by some and for a while,

pronounced a mystic and a madman : the interested, the prejudiced, and the self-confident will scoff at him, as the proud Athenians scoffed at Paul preaching to them the truth—as the doctors of the Jewish Church scorned the words of Him who was the Truth itself. But these things will be only for a time. “Truth is strong and will prevail.” There are always a few candid and earnest minds in the community, anxious for the truth, and ready to seek it wherever it is to be found, and to follow whithersoever it leads. Such there were even in Swedenborg’s life-time—men, too, of high character, intelligence, and education—who perceived the truth of the principles he taught, received them with delight, and sought to make them known to others. Since his death, the number has been steadily increasing in all parts of the world. And within a few years past, many of the profound and original thinkers of the age have repaired to its pages, as their chief source of instruction, and have acknowledged that they could find a satisfactory answer to their inquiries, that could be found nowhere else, in the whole range of moral, theological, and philosophical writers. The signs of the times are now giving token of a change, and a great change, in the view generally entertained of this author. As he becomes more known, surprise and admiration take the place of neglect and contempt ; the earnest searchers for truth wonder that they had not been directed to this light before—the intellectual and the learned are astonished that they had passed by a thinker and writer, who far excels them both in intellect and learning ; and the admirers and collectors of great names are beginning to admit his into their list. And we venture the prediction that as years roll by, and these writings are examined, explored, understood, more and more thoroughly, as the world grows wiser and better, as the darkness of old error passes off, and the light of truth increases, the name of SWEDENBORG will shine the brightest in the whole galaxy of great names, and his memory be revered as that of the most powerful and most useful of all the human instruments whom heaven has raised up, to communicate truth, goodness, and happiness to mankind.

Swedenborg died in London, in the month of March, 1772. The Rev. Arvid Ferelius, a Swedish clergyman, who visited him shortly before his death, gives the following account of the interview. “At the conclusion of the former year he had a paralytic stroke, which lamed one side and affected his speech. I visited him several times, and asked him each time whether he thought he should then die. He answered in the affirmative. Upon which I observed to him, that as many persons thought

that he had only endeavored to make himself a name, or to acquire celebrity in the world, by the publication of his theological system (which, indeed, he had already attained) he would do well now to publish the whole truth to the world, and recant either the whole or a part of what he had advanced, since he had now nothing more to expect from the world, which he was so soon about to leave for ever. Upon hearing these words from me, Swedenborg raised himself half up in his bed, and placing his sound hand upon his breast, said with great zeal and emphasis, — ‘As true as you see me before you, so true is everything which I have written; and I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to discourse about them with each other.’ I then asked him whether he would take the Lord’s Holy Supper. He replied with thankfulness that I meant well, but that being a member of the other world, he did not need it; he would however, gladly take it in order to show the connection and union between the church in heaven and the church on earth. He then asked whether I had read his views on the sacrament. Before administering the sacrament, I inquired of him whether he confessed himself to be a sinner. Certainly, said he, so long as I carry about with me this sinful body. With deep and affecting devotion, with folded hands and head uncovered, he confessed his own unworthiness, and received the Holy Supper.”

The well-known Dr Hartley, Rector of Winwick, in his last visit to Swedenborg, in company with Dr Messiter, asked him whether all he had written was strictly true, or whether any part or parts thereof were to be excepted. “I have written,” answered Swedenborg, with a degree of warmth, “nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, in shunning evils of all kinds as sins against Him, and diligently searching His Word, which from beginning to end bears incontestable evidence to the truth of the doctrines I have delivered to the world.”

CONTRASTS AND PARALLELS
BETWEEN THE
FIRST AND SECOND CHRISTIAN CHURCHES
DURING THE FIRST CENTURY AFTER THEIR
ESTABLISHMENT.

FIVE RULES

FOR IMPROVING SPELLING, AS A FIRST STEP TOWARDS A SPELLING REFORM.

RULE 1.—The letters *c, q, x* are rejected as useless, and every other consonant is confined to the representation of one sound ; as every figure represents one number.

RULE 2.—*A, e, i, o, u* represent the short vowels in *pat, pet, pit, pot, put* ; and *u* represents, in addition, the vowel in *but, double*. The diphthongs in *bind, boy, bound, beauty*, are written by *ei, oi, ou, iu* ; and the open diphthong in *naïve, Kaiser*, by *ai*. (*I*, in preference to *ei*, is allowed to represent the first personal pronoun.)

RULE 3.—*Th* represents the two sounds in *breath, breathe*, (called, as single letters, *ith, thee*,) and the recognized digraphs *ch, sh, ng*, (called, as single letters, *chay, ish, ing*,) represent the sounds heard in *much, wish, sing*. *Zh (zhee)* is introduced for the voiced *ish* in *vision* (vizhon).

RULE 4.—In monosyllables, and sometimes in polysyllables, *n* represents *ng* before *k* and *g*, as *think* (thingk), *anger* (ang-ger).

RULE 5.—The spelling of the LONG vowels is not altered, except in cases of gross irregularity, such as *beau* (bo), *cocoa* (koko), *receive* (reseev), *believe* (beleev), because any system of digraphs that might be adopted to represent the long vowels would prejudice the reform. Every letter of the old alphabet is used UNIFORMLY, ONLY for the representation of consonants, short vowels, and diphthongs.

No chanje iz at prezent propozed in the speling ov proper namez, or in the teitelz ov buks. This department ov orthografi, ov reit, belongz tu the ownerz ov the namez, the inhabitants ov the plasez, and the reiterz ov the buks.

THE FAITH OV THE NIU CHURCH.

1. That God iz Wun, in Whom iz a Divein Trinitie; and that He iz the Lord God and Savior, Jesus Christ.

2. That a Saving Faith iz tu beleev in Him.

3. That gud akshonz ought tu be dun, bekauz they ar ov God and from God; and that evil akshonz ought not tu be dun, bekauz they ar kontrari tu relijon, and therefore agenst God.

4. That gud akshonz shud be dun bei man *az ov himself*, nevertheles under the beleef that they ar from the Lord, operating with him and bei him.

5. That the Wurd ov God iz Divein Truth, and the Founten ov wizdom tu anjelz and men.

"Paul dispiuted in the sinagog with the Jews, and with the devout persons, and in the market daili, with them that met him."—Acts 17. 17.

In preparing for the Pres a Katalog ov the buks in the Leibrari ov the Niu Church, Henry street, Bath, I woz led tu note sum kontrasts and paralelz between the Ferst and Sekond Kristian Churchez diuring the ferst sentiuri after their establishment, tu which it may be profitabel tu direkt the atenshon ov the reader.

The year 1889 korespondz, in the Niu Dispensashon in which we liv, tu about the year A.D. 165 in the Ferst Kristian Church. Thát Church may be sed tu hav koménst at the Lord's asenshon and the outpouring ov Hiz Holi Spirit on the aposelz and diseipelz in the year 33, though its foundashon woz previüsl laid bei the Lord himself diuring hiz leif on this erth. The Niu Kristian Church koménst in 1757, on the akomplishment ov the Last Jujment in the spiritual wurd.

FERST KONTRAST.

The Ferst Kristian Church woz establisht bei the aposelz and diseipelz going forth, az the Lord komanded, tu "preach the gospel tu everi kreatiur." In a gud leif, and in their preivate and publik advokasi ov Kristianiti, they ekzibited tu the wurd the ekspanded flouer ov which the Jewish reprezentativ ov a Church woz the bud. The Sekond Kristian Church haz been establisht mainli bei meanz ov the printing pres. It koménst with the Reitingz ov Swedenborg, and haz been kontiniud bei the publikashon ov sum thouzandz ov voliumz in deféns, or ekspozishon, ov the Niu Doktrin. When the Ferst Kristian Church woz founded, the Roman pouer prevaild over all thozе parts ov the erth that had komiunikashon with uthеr parts, and tu be a Roman sitizen, and espeshali tu hav led soldierz tu konkwest, and tu hav kild thouzandz ov hiuman beingz, woz the heiest eideal ov man. Individuiual freedom woz unknown; the State guvernd all. *Nou*, the heiest teip ov hiumaniti iz tu be gud, and tu do gud, from the Lord, and this iz a wurk in which everi man may share. Even the pezant nou pozésez perfekt freedom. Spirituiual freedom woz achievd bei the Lord when He redeemd the hiuman rase from the pouerz ov hel; but it haz taken eighteen sentiuriz tu wurk it out in leif. Politikal freedom, at prezent far from komplete, iz wun ov the meni blesingz born ov this Niu Aje.

SEKOND KONTRAST.

The erli Kristianz suferd the most kruel persekiushonz and deth for nearli three sentiuriz. The New Church haz enjoid, almost from the komensment, freedom tu wurship the Lord Jesus Christ. John Locke obzervz, in hiz "Leter konserning Tolerashon," "The gospel frekwentli deklarez that the true diseipelz ov Christ must sufer persekiushon; but that the Church ov Christ shud persekiut uthеrз, and forse uthеrз bei feir and sword tu embrase her faith and doktrin, I kud never yet feind in eni ov the buks ov the Niu Testament." And Paley, in hiz "Moral Philosophy," sez, "Persekiushon prodiusez no sinsere konvikshon, nor eni real chanje ov opinion. On the kontrari, it vishiates the publik moralz bei dreiving men tu prevarikashon, and komonli endz in a jeneral though sekret infideliti, bei impozing, under the name ov reveald relijon, sistemz ov doktrin which men kanot beleev and dare not ekzámin. Feinali, it disgrasez the karakter and woundz the reputashon ov Kristianiti itself, bei making it the author ov opreshon, kruelti, and bludshed." But though the State alouz freedom ov wurship tu all Kristianz, meni memberz ov the Establisht Church regard thozе who do not wurship in the State-establisht Church az gilty ov "heresi and sizm."

FERST PARALEL.

At the end ov fifti yearz the aposelz and diseipelz had establisht small soseietiz ov Kristianz, or Churchez, in several parts ov Palestine, Syria, Asia Minor, and even in distant Rome, the metropolis ov the wurld. Fifti yearz after the koménsment ov the New Church (1807), the reseeverz ov the niu doktrinz had founded soseietiz, or Churchez, in London, Birmingham, Manchester, Liverpool, Accrington, Leigh, Bolton, Blackburn, Keighley, Leeds, Newcastle-on-Tyne, Glasgow, Bristol, and meni uther tounz and vilaje. The ferst Niu Church Soseieti in the United States woz establisht in Philadelphia, in 1816. In both kasez theze Kristian soseietiz wer preseceded bei vehement dispiutashonz with the leaderz ov the de kaying Churchez, but with a diferens. In the ferst fifti yearz ov the Ferst Kristian Church, the Jewz and the eidolaterz began the aták, and the Kristianz defended themselves. In the Sekond Kristian Church, the advokates ov the Niu Doktrinz atákt, and the defenderz ov "orthodoksi" lukt upon the enemi az too kontemptibel tu dezerv notis, eksept in a fiu instansez: Dr Priestly, the Unitarian, rote a pamflet tu denouns the niu doktrinz. The New Church grew, and konverts multipleid so fast that in the sekond fifti yearz the niu doktrinz wer vehementli opozed in the pulpit, on the platform, and in the Pres. But in the Ferst Kristian Church, diuring the koresponding period, opozishon graduali dekleind, and at the end ov a hundred yearz had wel nei seast.

The relijus kontroversi ov the Jew agenst the Kristian rajed with great fiersnes diuring the ferst forti yearz. All the apostolik kanonikal episelz wer riten in this period. Theze diskushonz form a prominent featiur in the Pauline episelz. The mistaken zeal ov the Jewz for the wurship ov Jehovah (whom they regarded mereli az a nashonal God) led them tu krusifei the Lord ov leif and glori. They kild the "Wurd made flesh," az they had previüsli kild, or folsifeid, the law and the profets. So long az the Tempel stud at Jerusalem, the priests and the ekleziastikal leaderz ov the nashon regarded Jesus Christ az a fols Messiah, who had justli been sentenst tu an ignominiüs deth. After the taking ov Jerusalem and the destrukshon ov the Tempel bei Titus, A.D. 70, the Jew kud no longer say that the law ov the wurship ov Jehovah went forth onli from Jerusalem.

The outwerd manifestashonz ov the Jewish hatred agenst the niu relijon nou began tu subseid. The Jewz saw that Jehovah had forsaken Hiz chozen pepel, and at the end ov about a hundred yearz, A.D. 130, at the kloze ov the wor with the Romanz, kauzd bei the rebilding ov Jerusalem bei Hadrian, the Jewish persekiushon ov Kristianiti apearz tu hav seast.

SEKOND PARALEL.

The fiers kontroversi between the Ferst Kristian Church on the wun hand, and Jewz and idolaterz on the uther, and between the Sekond Kristian Church and the leaderz ov whot iz konsiderd "Orthodoks Kristianiti" seast at the end ov about a hundred yearz, nameli, A.D. 133 and 1857, and Niu Churchmen hav sins been left in pease tu wurship the Lord Jesus Christ az the God ov heven and erth, *in whom* dwelz the Father, the *Esse*, or Esenshal Diviniti, and *from whom* proceedz the Holi Spirit. When Kristianz read in the ferst chapter ov the Revelashon the wurdz ov the Lord himself, after Hiz asenshon, "I am the Almeiti," they do not open their eiz weid tu see His glori, and their harts tu reseev hiz influens; but, bound bei a Kreed, they say tu themselvz, "Yes, the Lord Jesus Christ, az 'God the Son,' iz Almeiti az wel az 'God the Father;'" but, az we must not say there ar two Almeiti, when we uze the wurdz 'Almeiti God' we think ov God the Father." A klerjiman ov the Church ov England, in mei hearing, gave the Doksolojī in the folowing form:—"Nou tu God the Father, God the Sun, and God the Holi Gost, be askreibd all glori, meit, majesti, and dominion tu which *They* ar justli enteiteld, nou and for evermore." This iz Treitheizm; and the ekspreshon "The Most Hei God and Hiz Divein Sun," uzed bei wun ov the ferst Kristian oratorz ov the day, iz an aknolement ov two Divein Beingz or Personz. The wurdz "Being" and "Person," in English, bear the same meaning.

In the Bath Niu Church Leibrari there ar meni thouzandz ov pajez ov relijus kontroversi on the Being ov God, the Divein and Hiuman natiur ov the Lord Jesus Christ diuring hiz abode on this erth, and the natiur ov hiz Hiumaniti nou He reignz az Lord ov heven and erth and hel, the Ruler ov the univers which He haz made, "Who iz over all, God blesed for ever" (*Romans* 9. 5).

In the year 1845 Dr Bayley, who woz then the minister ov the New Church at Accrington, rote tu several New-Churchmen who had left the Methodist Konekshon and joind the New Church, asking them tu state the reazonz that influenst them. He publisht the repleiz anonimusli, in a trakt enteiteld, "An Adres tu the Methodists," but eksprest hiz wilignes tu giv the namez ov the reiterz tu eni who meit dezeir them. The ferst ov theze statements, bei the prezent reiter, iz here kwoted:—

Mei dear Frend,—At your rekwest, I wil state briefli the reazonz that indiúst me tu leav the Methodist Konekshon, and unite meiself tu wun ov the Soseietiz ov the Lord's New Church. I shud ferst say, that I woz a Methodist four yearz, and a klas leader and lokal preacher three yearz.

Mei reazonz may all be sumd up in wun—the siuperior spiritual leit

which shon upon me in everi paje I red ov the Niu Church Reitingz, partikularli thoze relating tu the folowing subjekts; and I wil menshon them in the order in which they wer prezentet to mei meind:—

The natiur ov the Soul. That it iz an organeizd spiritual substans in the hiuman form, with everi sens komplet.

The natiur ov the Holi Wurd. Az a *Methodist*, I thought that mei studi ov the Wurd wud sease with the prezent leif. *Nou*, I know the meaning ov the langwaje ov the Psalmist,—“*For ever, O Lord, thei Wurd iz seteld in heven.*”

The nekst subjekt that engaged mei atenshon, woz that doktrin which iz the foundashon ov the Church,—*The Siupreme and Sole Diviniti ov the Lord Jesus*. It woz not til after much dout and debate, that I kame tu a konvikshon ov the self-evident truth, that “there iz wun God,” and that “there iz no uther but He.” Mei difikultiz aroze from mei having been rooted in the komon doktrin ov the Atonement; but a kareful ekzaminalshon of Skriptiur led me tu see the falasi ov the komon noshonz on this subjekt.

The forgivnes ov Sinz. Az a *Methodist*, I thought that this woz a speshal akt ov grase, performd at a partikiular teim bei the Ferst Person in the Trinitati, and in konsiderashon ov the veikariüs ofering ov the Lord Jesus Christ, the Sekond Person. *Nou*, I know that it iz a *kontinual* akt ov grase performd bei the Lord Jesus Himself, out ov piur mersi; and that the forgivnes ov sin iz the removal ov evil from the meind, bei the Lord’s power, diuring man’z ko-operashon.

The true natiur ov the Rezurekshon, and the entrans ov man upon eternal leif az soon az he seasez to ekzist in this world. On this deleitful subjekt I kud dwel for sum teim, but it wud be here out ov plase. The konsiderashon ov the “intermediate state,” which I woz taught tu ekspekt I shud hav tu pas through, between the deth and the rezurekshon ov the bodi, had kauzd me much diskweietiud. Tu the doktrinz ov the New Church I owe mei deliverans from this uneazines.

In konkluzhon, I may menshon *the doktrin ov the Last Tujment*, respektig which the Old Church iz so much bewilderd az even tu supoze that, when it areivz, the hole univers iz tu bekum wun jeneral bonfeir. Nuthing more forsibli showz the evil ov fols impreshonz made upon the meind in cheildhud than that men who kan think soberli on subjekts ov a sivil and moral natiur, shud entertain such an insane noshon az this; yet, it iz the konfermd beleef ov neinti-nein personz out ov a hundred who lead relijus leivz.

I kud kall up meni uther subjekts ov meinor importants, but it iz unneseseri tu ekzaust the subjekt bei the eksperiens ov wun person. I sinsereli hope, that your relashon ov the viuz ov those who hav been *Methodists*, and ar nou memberz ov the New Church, wil lead sum to read, konsider, and juj for themselvz on the important subjekts involvd in the diskushon in which you ar engaged.

THERD PARALEL.

In the erk histori ov the two Churchez, two men stand out prominentli, az the chief instruments, under the Divein Providens, bei which they wer establisht—Paul and the Rev. John Clowes (pron. *Klooz*), ov Manchester. De Quincey, when about sixteen yearz ov aje, woz on the most frendli termz with Mr Clowes, frekwentli viziting him at the rektori ov St. John's, Manchester. On the deth ov this venerabel klerjiman, 1831, at the aje ov 87, having been rektor ov St. John's 62 yearz, De Quincey deskreibd him az the "holiest ov men whom it haz been mei lot tu meet. Yes, I repeat, therti-feiv yearz hav past, and I hav yet seen fiu men aproaching tu this venerabel klerjiman in paternal benigniti, nun sertenli in cheildleik piuriti, apostolik holines, or in perfekt alienashon ov hart from the spirit ov the fleshli wurd." Paul's konvershon, az related in the 9th chapter ov the *Akts ov the Aposelz*, folowing soon after the marterdom ov Stephen, tu which Paul konsented, iz wun ov the most interesting events in the erli histori ov the Ferst Kristian Church. This feiri zelot, ov the treib ov Benjamin—noted for its kuraje and endiurans—breathing out threteningz and slaughter agenst the diseipolz ov the Lord, went untu the hei priest and dezeird ov him leterz tu Damascus tu the sinagogz, that if he found eni Kristianz, whether they wer men or wimen, he meit bring them bound tu Jerusalem. Az he jurnid, and kame near Damascus, sudenli there shon round about him a leit from heven. Hiz spiritual eiz wer opend, and he saw the Lord Jesus in hiz Divein glori. Overpouerd with fear and astonishment, Paul (whoze name at this period woz Saul) fel tu the erth, and herd the Lord say tu him, "Saul, Saul, whei persekiutest thou me?" and Saul sed, "Who art thou, Lord?" and the Lord sed, "I am Jesus, whom thou persekiutest: but reiz, and enter the siti, and it shal be told thee whot thou must do."

We must not supoze that bei this vizhon, Paul's meind woz turnd in anuther direkshon bei an ekstraniüs forse. Hiz free wil remaind. He woz profoundli imprest, and led tu reflekt on the natiur ov hiz mishon tu Damascus. Under the teaching ov Ananias, a konvert to Kristianiti, and uther diseipelz at Damascus, he ekzamind the Skriptiurz and found that this Jesus woz the promist Messiah. Hensforth he preacht the faith which he had hithertu attempted tu destroi.

The konvershon ov the Rev. John Clowes, not from an evil tu a gud leif, for this tuk plase sum yearz before, but from the Old tu the Niu Kristianiti, iz told bei himself in hiz "Autobiography." He woz rekomended bei a frend, Mr Houghton, ov Liverpool, tu

read Swedenborg's treatise, "The True Christian Religion." This woz in the spring ov 1773. He sent for a kopi, but neglekted tu read it when it kame. In the munth ov Oktober folowing, Mr Clowes "went, akording tu anial kustom, tu vizit an old kolej piupil ov hiz, the Right Honorable John Smyth, ov Heath, in the kounti ov York. On the evening before he set out he opend the long-neglekted volium, not with a viu tu read it, but mereli tu get a beter eidea ov the jeneral natiur ov its kontents, when, in turning over the pajez, he hapend tu kast hiz eí upon the term *Divinum Humanum*. The term apeard niu and stranje, but stil it did not afékt hiz meind in a maner tu prodiús eni lasting impreshon, and akordingli on shutting up the buk it seemd tu be forgotten and gon. Probabli, too, it wud never agen hav been rekall'd tu hiz remembrans, had it not been for the folowing memorabel serkumstans:—

"On awaking erli wun morning, not meni dayz after hiz areival at hiz frend'z hous, hiz meind woz sudenli and pouverfuli drawn intu a state ov inwerd rekolekshon, atended with an inekspresibel kalm and kompozshur, intu which woz instild a trankwiliti ov pease and hevenli joi, such az he had never before eksperienst. Wheilst he lay miuzing on this stranje, and tu him most deleitful, harmoni in the interiorz ov hiz meind, instantli there woz made manifest, in the same reséseiz ov hiz spirit, whot he kan kall bei no other name than a *Divein glori*, surpassing all deskripshon, and ekseiting the most profound adorashon. But whot seemd tu him the most singular serkumstans on this okazhon woz, that he woz strongli imprést at the teim bei a keind ov internal diktate that *the glori* woz in klose konekshon with the *Divinum Humanum* or *Divein Hiuman*, and prosceeded from it az from its proper Divein sourse.

"The *glori* kontiniud diuring a ful our, alouing the author sufishent teim both tu viu and analeiz it. Sumteimz he klozed hiz bodili eiz, and then opend them agen, but the *glori* remaind the same. It iz wel, houeever, tu be understud, that there woz no apearans prezented ov eni vizibel form, but onli a strong perswashon that *the glori* prosceeded from a vizibel form, and that this form woz no uther than the *Divein Hiuman* ov the *Lord Jesus Christ*. When *the glori* disapeard, az it did bei degreez, the author kwited hiz bed, but the rekolekshon ov whot had hapend atended him diuring the whole ov the day, whether he woz in kumpani or alone; and whot iz stil more remarkabel, the nekst morning, on hiz ferst awaking, *the glori* woz agen manifested, but, if posibel, with inkreast splendor. Nou, too, a singular efekt woz prodiúst bei it on the author'z meind, konvinsing him ov the spiritual and providenshal orijin ov whot he had seen, bei the important end tu which it pointed, and woz designd tu kondukt him. The efekt woz no uther than the ekseitement ov a strong and almost irrezistibel dezeir tu return home

immediateli, in order tu enter upon a seriüs and atentiv peruzal ov the *neglekted volium*, which he had left beheind him. And such woz the pouerful impuls ov this dezeit, that although he had intended tu remain with hiz frend a week or a fortnit longer, yet he made sum ekskiüs for kwiting hiz hous the nekst day, and bastend bak tu Manchester rather with the impetiuositi ov a luver, than with the sedatenes ov a man who had no objekt ov pursiut but tu konsult the pajez ov an unknown, and heretufore sleited, buk.

"The ferst objekt which fikt hiz atenshon, on aleiting at hiz father'z hous (for hiz father woz then living), woz the long-neglekted, but nou much-rekwested volium, which he prest tu hiz buzom with an ardor of peieti not tu be akounted for, but from the rekolekshon ov the *glori* which he had seen, and espeshali the chanje wrought bei it in the state ov hiz afekshonz. He dedikated everi morning tu the atentiv studi ov the wunderful buk, and kud feind no wurdz tu ekspres the efékt wrought in hiz meind bei its peruzal. It opend hiz understanding tu the kontemplashon ov the most subleim misteriz ov wizdom, konvinsing it ov the Bëing ov a God, ov the ekzistens ov an eternal wurd, ov the interior sanktitiz ov the Holi Skriptiurz, ov the true natiur ov kreashon, redempshon and rejenerashon, in a maner and degree, and with a forse ov satisfaktori evidens, in which thozе interesting subjekts had never been viud before."

There iz a streiking rezemblans in the esenshal serkumstansez atending the konvershon ov Paul tu Kristianiti and the konvershon ov Mr Clowes tu the New Church. In Compton's "Life of the Rev. John Clowes" the folowing obzervashonz folow the kwotashon just made from the "Autobiography."

"Bei this teim the reader wil probabli hav konkluded that Mr Clowes woz a man ov veri leivli imajinashon. And so he woz; but if hiz imajinashon ever misléd him, it woz in taking too favorabel a viu ov men and akshonz. He sumteimz fansid he saw a progres ov true relijon beyond whot the fakts wud strikli worant, and hiz charitabel and hopeful dispozishon led him sumteimz tu giv hiz konfidens tu personz who did not alwayz dezerv it. Ov himself he woz a skrupiulusli severe juj; and nowun who niú him wud hezitate tu aferm, that if ever humbel hiuman bëing woz inkapabel ov stat-ing az a fakt within hiz own nolej thát which woz not so, John Clowes woz thát man.

"Wel, then, he woz dreaming, and unabel tu distinguish betwikst the instant ov sleep and waking. This iz onli shifting the difikulti, without removing it; the kwestion remainz, Whot kauzd the reprezentashon in the dream, if dream it woz? From the teim ov hiz leaving home tu the sekond morning when the *glori* apeard, he had never wuns thought about the *neglekted buk*. But nou

on a sudden, without eni aparent reazon, or motiv, the buk iz forced on hiz atenshon, and forced in a maner which renderd it even more interesting than eni uther buk. Whot had been before a mater ov indiferens iz nou, in an instant, and without eni previüs konsiderashon, renderd an objekt ov moment ekseeding everi uther. If the gloriüs apearans kan be akounted for az imajineri, hou duz thát eksplain the chanjed state ov the afekshonz? Kud fansi do thát? The 'Autobiography' thus argiuz, 'The afekshonz, it iz posibel, may operate tu ekseit whot iz both fansiful and imajineri, but the konvers ov the propozishon akordz with neither sound reazon nor komon eksperiens, espeshali where the afekshonz ekseited ar supozed tu be spiritual, hevenli, and kondiusiv tu eternal leif. Az wel meit it be aserted that fansi or imajinashon kan chanje the wil ov man from evil tu gud, so az tu render him suddenli a luvor ov God and ov hiz neighbor, when he had before been onli a luvor ov himself and the wurd, az that it kan chanje instantaniüsli the afekshon ov a man so az tu infuiz intu him suddenli an ardent dezeit tu peruze a buk which he had before regarded with the utmost indiferens. Until the author, then, kan be konvinst that there iz a falasi in this reasoning, which renderz it unsafe tu be depended on, he wil kontiniu tu beleev, az he haz dun sins the memorabel period ov the ekstraordineri event, that the *transendent glori* which woz here manifested, tugether with its efek in enkindling an ardent dezeit tu peruze 'Vera Christiana Religio,' wer the blessed rezults, not ov fansi or imajinashon, but rather ov the Divein prezens and operashon ov the Lord God the Saviour Jesus Christ, in Hiz Divein Hiumaniti, inkleining and preparing him tu read dilijentli, and reseev afekshonetli, the hevenli doktrinz ov the New Jerusalem, and thus tu bear hiz glad testimoni tu the Sekond gloriüs Advent ov hiz God.'

"The peruzal ov the 'True Christian Religion,' the last ov Swedenborg's wurks, woz speedili folowd bei thát ov hiz treatis on 'Heaven and Hell,' the ekspozishon ov the Buks ov Genesis and Exodus, enteiteld, 'Arcana Cœlestia,' the 'Apocalypse Revealed,' and the treatisez on the 'Divine Love and Wisdom,' 'Divine Providens,' and 'Conjugial Love.' Theze voluminus wurks, with uther meinor trakts bei the same author, wer suksesivli red, 'or rather devourd,' sayz the autobeiografer, 'and az konstantli ekseited wunder, deleit, and edifikashon.'

"A notis ov Mr Clowes, soon after the begining ov hiz ministri, at St John's, in 1769, okúrz in an akount ov wun Samuel Dawson,⁽¹⁾ who, laik Clowes, and hiz patron Byrom, woz an admeirer ov William Law and uther mistikal reiterz, and who, on

1. "Intellectual Repository," 1823, kopid in Robinson's "Remembrancer and Recorder," pp. 246-8.

Clowes's prezentashon tu the niu church ov St John, became a regular attendant on hiz ministri. For several yearz he deskreibz thát ministri az enteirli in the spirit ov the mistiks; but after a wheil he 'perseevd a gradiual chanje taking plase in the sentiments ov hiz reverend frend, for which he woz unabel tu akount, az the diskoursez wonted neither interest nor spiritualiti.'

"About the same teim another mistikal frend rekomended him tu diskontiniu attending eni plase ov wurship, and tu seek komiunion with God bei reading the Beibel at home. On this subjekt he konsulted Mr Clowes; who urjd the importans ov orderli publik wurship, and, among uther argiuments, obzervd that *even the anjels in heaven had their konstituted teimz for thát purpos*. Dawson, sumwhot starteld, askt hiz reverend frend hou he niú thát. He woz anserd, that 'the Lord had not enteirli seast tu komiunikate tu hiz servants the nolej ov Hiz kingdom and the wunderz thereov; and this for the purpos ov preparing them for a more perfekt dispensashon.' 'Iz it posibel, then,' sed Dawson, 'for our Hevenli Father tu komiunikate a more perfekt nolej ov the Divein ekonomi than thát made bei Hiz Holi Spirit tu such men az Law?' 'I wil endeavor tu eksplain meiself,' sed Clowes, 'bei a familiar komparison. Supoze a traveler haz lost hiz way in the neit-teim, and feindz himself in much embárasment tu pursiú hiz jurni homewerd on akount ov the darknes with which he iz surrounded. In the midst ov hiz perpleksiti the kloudz begin tu dispérs, and the *starz* make their apearans; and this serkumstans givz him sum faint hope ov being enabeld feinali tu reach hiz home. After sum teim, houeév, he iz cheerd bei the leit ov the *moon*, and he nou travelz with stil more konfidens ov reaching the plase ov hiz destinashon. With alakriti in hiz steps, and home in hiz eí, he pursiúz hiz jurni with gratitiud and deleit. But hou ar all theze pleazing sensashonz enhanst, when he beholdz the *sun* majestikali reizing; whilst the moon and the starz, bei which hiz hope had been cherisht, in their turn disapear. Such woz ekzaktli the kase az tu whot had been vouchsafed ov God in Hiz mersi, and wud shortli be displayd tu Hiz kreatiurz in the Kristian world.' 'And may I ask,' sed Dawson, 'who iz so heili favord an instrument in the handz ov the Lord?' He then ferst herd from Clowes the name ov Swedenborg.

"The Reitingz had not then been publisht in English: 'when they ar,' thought Dawson, 'I wil part with the *starz* and *moon*, tu be cheerd with the leit ov the *sun*.'"

Mr Compton, in hiz "Life of Clowes," sez: "The year 1818 iz memorabel az the fiftieth ov Mr Clowes's ministri at St John's. So far from hiz 'vizhoneri' viuz having weakend the respekt and luv ov hiz kongregashon, they tuk this oportiuniti ov testifeing in a substanshal maner their hei regard for their venerabel and beluved

pastor. This tuk the form ov a Portrait bei J. Allen, and a Marbel Tablet with *basso relievo* skulptiur bei Flaxman, who woz himself a devout admeirer ov the Niu Doktrinz and ov their translater and ekspoziter. The rektor iz reprezented in the akt ov instrukting a group ov children, akumpanid bei their parents and grandseir, tu denote the three jenerashonz who had atended hiz ministri. Beheind the rektor a gardian anjel iz figiurd, bearing a palm branch, indikating the Divein Protekshon. The inskription runz thus:— ‘Tu komemorate the fiftieth year ov the ministri ov the Rev. John Clowes, M.A., the ferst and the prezent rektor ov this church; and tu testifei their afekshonate esteem and venerashon for the peieti, lerning, and benevolens ov their amiabel pastor; with feelingz ov devout gratituid tu Almighty God who hath hithertu prezervd, and with their uneited prayrz that Hiz gud Providens wil long kontiniu tu prezerv amungst them, so eminent and engaging an ekzampel ov Kristian meeknes, piuriti, and luv, the kongregashon ov St John’s Church, Manchester, erékt this tablet. MDCCCXIX.’”

The folowing testimoni tu Mr Clowes’s karakter az a man, a Kristian, and a minister, woz inskreibd on hiz moniumental tablet:— “Sakred tu the memori ov the Rev. John Clowes, M.A., Rektor ov the Parish Church ov St John’s (hiz ferst and onli kiur ov soulz) diuring the ekstraordineri term ov siksti-two yearz. He woz born 31st Oktober, 1743, and deid 29th May, 1831. He woz a saint in whom the wurk ov reitiüsnos woz eksprest ‘bei piurnes, bei nolej, bei long-sufering, bei keindnes, bei the Holi Gost, bei luv unfeignd.’ Az a lerned skolar, a finisht jentelman, a luminus reiter, an impresiv preacher, a vijilant pastor, a spiritual moralist, and a praktikal Kristian divein, he gave real evidens that ‘Godlines hath the promis ov the leif that nou iz, and ov thát which iz tu kum.’ He past through this erth in joi and thanksgiving, eksperiensing, tu hiz great blesednes, even tu the end, that ‘the path ov the just iz az sheining leit, which sheineth more and more untu the perfekt day.’

“The abuv moniument woz erected at the ekspens ov hiz parishionerz and frendz, tu testifei their luv ov the man, and tu rekord in this church the faithfulness ov hiz ministri.”⁽¹⁾

1. Mr Compton sez:—“Being at Manchester in the year 1847, I paid a vizit tu St. John’s Church, and woz shown its trezhurz bei an elderli woman ov the name ov Betty Cooper, who had been wun ov Mr Clowes’s Sunday skolarz. She woz evidentli pleazd tu ekspashiate tu a wiling listener, on the merits ov her revered Pastor. The Portrait she aknoledjd woz gud; ‘but there woz a *luk* about Mr Clowes that no piktiur kan giv. Meni a teim,’ she kontinuid, ‘hav I seen him siting in this chair, just az they’ve painted him. He used tu luk up, laik thát; but they kud not paint hiz *luk* in a piktiur.’ Ov the inskription on the Tablet, she sed he dezervd all that woz sed. ‘It’s all true. If ever there woz a saint upon erth, our rektor woz wun. That’s just az he used tu stand before the children. Hou he delectid in children! He seemd tu liv in the children: it’s veri strange—he never had eni ov hiz own, though he luvd everibodi els’ez so much. He *woz* a Kristian: I’m afraid we shal never see hiz laik agen.’ This simpel efuzhon ov a grateful hart iz, perhaps, az preshus, in its way, az the skulptiurd marbel itself.”

A STATEMENT OV THE OLD AND THE NIU
DOKTRINZ OV KRISTIANITI.

The Orthodoxs Churchez teach,

*The Niu Kristian Church
teachez,*

1.

That God haz neither bodi, parts, nor pashonz, although, in the Person ov Jesus Christ, "the manhud woz taken intu God," but although taken intu God, nevertheles that it iz not God, nor eni part ov God, for God konsists ov Three Eternal Personz who ar each bei Himself Divein; but Hiz asiúmd Hiumaniti, or manhud, iz not Divein, but mereli hiuman, both soul and bodi.

2.

That God konsists ov *Three* Divein *Personz*, "without bodi, parts, or pashonz," kalld "God the Father, God the Son, and God the Holi Gost," and that *each person* iz infinit "in pouer, wizdom, and gudnes," yet "they ar not Three Godz but Wun God."

3.

That each Person iz tu be suplikated for Hiz pekiuliar gifts, although the praktis iz universal tu pray tu the Ferst Person "for the sake ov" the Sekond; but stil that it iz tu be beleevd, that it woz God the Father who made us; God the Sun who redeemd us; and God the Holi Gost who sanktifeiz us. It iz sed, "The Father iz the author ov blessing and prezervashon; the Sun, ov

1.

That God, having in the Person ov our Lord Jesus Christ asiúmd hiuman natiur and glorifeid it, iz tu be aknolejnd and wurshipt in Hiz gloriús bodi, from which He ekspéld, diuring temptashonz, all mereli hiuman pashonz taken from the Verjin Mary, so that Hiz whole Hiuman Natiur iz infinitli reitiús and holi, and the proper objekt ov a Kristian's wurship, az the Person ov God.

2.

That God iz Wun Divein Person, who woz manifest in the flesh, and nou dwelz in Hiz own Glorifeid Hiumaniti, in which He iz named Jesus Christ, in whom "dwelz all the fulnes ov the God-hed bodili;" konsekwentli, the hole Triniti dwelz in Jesus, and kan alone be wurshipt in Hiz Person.

3.

That the Lord Jesus Christ iz alone tu be adrést in prayer, bekauz He haz all pouer in heven and in erth (*Matt.* 28. 18); and bekauz tu onor Him iz tu onor the Father (*John* 5. 25); and tu see Him iz tu see the Father (*John* 14. 9); for He iz the Father manifested or brought forth tu viú (*John* 1. 18). He alone "hath pouer on erth tu forgiv sin." He onli iz the Giver

grase and iluminashon; and the Holi Gost iz the giver ov pease." (See Jones's *Katholik Doktrin* ov the Trinitie, serkiulated bei the Soseieti for Promoting Kristian Nolej.)

4.

That we must aknolej each Person bei Himself tu be God and Lord, but nevertheles we must *say* that there iz onli wun God and Lord, bekausz, although the *Katholik Church* teachez the former, *Kristian Truth* teachez the latter.

5.

That there iz wun Person ov the Father, anuther ov the Sun, and anuther ov the Holi Gost, each ov whom *bei himself* iz the uncreate, eternal, almeiti, God and Lord; and yet "they ar not Three Godz but wun God." The doktrin thus prezented iz misterius and inkomprensibel and yet iz tu be kalld "the leit ov the nolej ov the glori ov God." In natural thingz, nothing iz known eksept in proporshon az it iz komprehended, but it iz not so az regardz relijus nolej, which konsists in a nolej that nuthing kan be known, that iz, komprehended, konserning God. *In thought* God iz sumteimz wurshipt az an invizibel esens, infinitli ekstended; at uther teimz, az two formles Personz, and wun Divein Man, the Lord Jesus Christ, lokated in heven.

6.

That we ar saved bei "faith alone," and that all who do not beleev in the Athanasian Creed,

ov strength, leif, leit, and pease; the Giver ov eternal leif, and "the Author ov eternal salvashon untu all them that obey Him," az the Skriptiurz ekspresli deklare. (See *John* 10. 28-30, 14. 13.)

4.

That sins the Jewz wurshipt onli Wun Divein Person, and He woz manifest in the Flesh az our Lord Jesus Christ, therefore Jesus Christ (az John sez) iz the onli True God and the Eternal Leif *manifested*, and iz alone tu be wurshipt.

5.

That the Father, Sun and Holi Spirit ar Wun in the Person ov the Lord Jesus Christ, komparativli az soul, bodi, and proseedng operashon ar wun in everi individual man, and that bei meanz ov this imaje, the Trinitie may be komprehended, for the Father dwelz in the Sun, that iz, in hiz own Hiumaniti, and thens proseedz the Holi Spirit (*John* 14. 26; 15. 26; 16. 15). Az the soul and bodi ov a man ar wun, so the Father and Sun "ar wun" (*John* 10. 30); and az we aproach the soul bei the bodi, so iz the Father aproacht through the Sun (*John* ch. 14). The Wun God having made Himself vizibel, tu wurship God az an invizibel God, iz tu denei hiz Inkarnashon. It iz tu refiuz tu kum tu the Father bei the Sun, az our Lord komandz us.

6.

That faith and gud wurks, separateli or tugether, ar nuthing *without chariti*, az Paul teachez,

or in *sum uther* doktrinz which ar set forth az being esenshal tu salvashon, "wil perish everlastingly." Diferent Churchez teach that thozе who beleev not wil be damd, and *each prezents its different creed az thát which iz tu be beleevd in order tu escape damnashon*: and thus diferent bodiz ov men uzúrp dominion over the konshensez and rashonal liberti ov their felow-kreatiurz. This spiritual uzurpashon iz the esenshal karakter ov the "sun ov perdishon," in *2 Thess. 2. 3, 4*, wheresoever it iz manifested, whether with Protestants or Romanists. This iz the spirit ov Babylon, and not ov Zion, wheresoever it iz found. Hou kan a man tel which faith tu embrace, wheil the leaderz ov each differing sekt eksklaim, "Beleev az I beleev, or you ar lost?"

7.

That the historikal parts ov the Old Testament, (eksept where the reiterz treat ov vertuius akshonz that ar tu be imitated, or vishus akshonz that ar tu be shund,) and that the profesiz konserning anshent nashonz, Egypt, Assyria, Babylon, Moab, Ammon, ets., ar ov no valiu towerdz forming the Kristian karakter.

and therefore that nowun iz in a state ov salvashon eksept he uneit chariti, faith, and gud wurks in hiz own soul. Chariti iz the luv ov God and our neighbor. This iz the veri leif ov heven, and formz heven in the soul, for "God iz luv, and he that dweleth in luv dweleth in God." Tu fear God and tu wurk reitiüsnes iz tu hav chariti; and sins "in everi nashon he that feareth God and wurketh reitiüsnes iz aksepted with Him," whoever haz chariti, whotever hiz relijus sentiments may be, wil be saved. Onli thozе who ar in the imaje ov God, thát iz, who hav chariti, or luv, kan abeid the prezens ov hiz luv in heven. Untu all beseidz, it wil prove "a konsiuming feir" (*Heb. 12. 29*).

7.

That "*everi* Skriptiur iz inspeird ov God"—that everi kuntri, siti, man, and thing, menshond in the Wurd ov God, haz a spiritual meaning, which iz understud bei the anjelz, may nou be understud bei men, and iz "profitabel for teaching, for reproof, for korekshon, and for instrukshon which iz in reitiüsnes; that the man ov God may be komplette, furnisht kompleteli untu everi gud wurk." The folowing spiritual meaning ov Egypt, ov going down into Egypt, and kuming up out ov Egypt (*Jeremiah 42. 13*, ets.), iz taken from Swedenborg's "Apocalypse Explained," n. 654.

"We frekwentli read both in the historikal and profetikal parts ov the Wurd, that the pepel ov Israel wer inflamed with a dezeit ov returning tu Egypt, and that this woz forbidden them, and plaguez and punishments thereupon denounst agenst them; but nowun haz heretufore known the reason: the reason woz, bekauz the sunz ov Israel wer tu reprezent the Church from its first reiz tu its end, and the Church with man iz first formd bei seiensez and nolejez in the natiural man, which iz first kultivated bei them, for everi man iz born natiural, wherefore the natiural man iz first tu be kultivated in order that he may serv ultimetli for a basis tu the man'sz intelijens and wizdom: afterwerdz bei meanz ov the seiensez and nolejez which ar implanted in the natiural man, the intelektual prinsipel iz formd, in order tu man'sz bekuming rashonal: but tu the intent that from rashonal he may bekum spiritual, he must ov nesesiiti undergo temptashonz, for therebei the rashonal prinsipel iz subdiud, which wud utherweiz kall forth from the natiural prinsipel such thingz az favor konkiupisensez, and wud konsekwentli destroi it: lastli, when man bei that way haz been made rashonal, he then bekumz spiritual, for the rashonal iz the medium between the spiritual and the natiural, wherefore the spiritual flowz intu the rashonal, and therebei intu the natiural: in a wurd, man must first enrich the memori with seiensez, afterwerdz hiz understanding must be therebei kultivated, and lastli the wil: memori iz ov the natiural man, understanding iz ov the rashonal, and wil iz ov the spiritual: this iz the way ov the reformashon and rejenerashon ov man.

"It woz for this reason that the sunz ov Israel wer first led intu Egypt, afterwerdz intu the wildernes tu undergo temptashonz, and lastli intu the land ov Canaan, for, az woz sed, they wer tu reprezent the Church from its first reiz tu its ultimet end. Bei their abeidng and sojurnng in Egypt woz reprezented the instrukshon ov the natiural man; bei the wonderingz forti yearz in the wildernes wer reprezented temptashonz, bei which the rashonal man iz formd; and bei the land ov Canaan, intu which they wer lastli introduist, woz reprezented the Church, which, konsiderd in itself, iz spiritual. But they who ar not wiling tu be reformd and rejenerated, stop in the first way, and remain natiural; wherefore the sunz ov Israel, inazmuch az they wer not wiling [tu be reformd and rejenerated] so often lusted tu return intu Egypt, konsernng which so much iz sed in the buk ov Exodus; for they wer mereli natiural, and kud not, without great difikulti, bekum at all spiritual: but stil they kud REPRESENT thoz thingz which belong tu the spiritual Church, and hens it woz, that they wer led intu Egypt, and afterwerdz intu the wildernes, and lastli intu the land ov Canaan, bei which woz reprezented the reiz, and progres, and feinal establishment ov the Church in man. From theze konsiderashonz it may nou appear

whens it iz, that it woz so severeli prohibited tu the sunz ov Israel tu return into Egypt; for therebei they wud hav represented the men ov the Church from spiritual bekuming natuural, and when the spiritual man bekums natuural he no longer sees eni truthz nor has eni persepshon ov gud, but fallz into folsez and evilz ov everi keind.

“But we wil nou eksplain the signifkashon ov the pasaje abuv seited. ‘If ye say we wil not dwel in this land, saying, No, but we wil go into the land ov Egypt,’ signifeiz avershon tu the spiritual state, in which they ar who ar ov the Church, and a dezeir tu the natuural state, and tu those thingz which ar ov the natuural man; ‘where we shal not see wor, nor hear the vois ov the trumpet, nor hav hunger ov bred,’ signifeiz, that they wil then sufer no infestashon from folsez and evilz, bekauz there wil then be no temptashonz; for wor signifeiz infestashon and kumbat from evilz and folsez, and not tu hunger for bred signifeiz not tu dezeir gud, which iz the kase with those who ar in folsez and evilz, konsekwentli with those who ar mereli natuural, and such experiens no infestashon from evilz and folsez, bekauz they ar in them, and do not know enithing konserning truthz and gud; ‘and there wil we dwel,’ signifeiz natuural leif; ‘but if ye set your fasez tu go tu Egypt, and shal go tu sojourn there,’ signifeiz, if from luv they dezeir natuural leif; ‘it shal kum tu pas that the sword ov which ye wer afraid shal there overtake you in the land ov Egypt,’ signifeiz folsez destroying truthz; ‘and the famin konserning which ye wer solisitus, shal there adhere tu you in Egypt,’ signifeiz the defekt or wont ov the nolejez ov truth and gud; ‘and there shal ye dei,’ signifeiz the konsekwent desolashon ov the Church and kondemnashon; ‘and all the men who set their fasez tu go into Egypt tu sojourn there, shal dei bei the sword, bei the famin, and bei pestilens,’ signifeiz similar thingz az before, pestilens denoting the vastashon ov all gud and truth; ‘nun ov them shal remain or escape,’ signifeiz, that nuthing at all ov truth and gud shal remain; ‘and ye shal be for a kurs, for astonishment, for eksekrashon, and for a reproach,’ signifeiz all thingz apertaining tu kondemnashon; ‘neither shal ye see this plase eni more,’ signifeiz, that there shal be nuthing ov the Church with them eni more.”

Swedenborg’s Preface tu the “*Arcana Coelestia*,” given below, must konvins everi unprejudist person who beleevz the Beibel tu be the Wurd ov God, that it kontainz an internal sens, distinkt from the leter, and az siuperior tu it az the soul iz siuperior tu the bodi.

1. That the Wurd ov the Old Testament inkludez arkana ov heven, and that all its kontents, tu everi partikiular, regard the Lord, hiz heven, the church, faith, and the thingz relating tu faith, no man kan konseev who onli viuz it from the leter. For the leter, or literal sens, sujests onli such thingz az respekt the eksternalz ov the Jewish church, when, nevertheles, it everiwhere kontains in-

ternal thingz, which do not in the least apear in those eksternalz, eksept in a veri fu kasez, where the Lord reveald and unfolded them tu the aposelz—az that sakrifeizez ar signifikativ ov the Lord—and that the land ov Canaan and Jerusalem ar signifikativ ov heven, on which akount they ar kalld the hevenli Canaan and Jerusalem—and that Paradise haz a laik signifikashon.

2. But that all and everi part ov its kontents, even tu the most miniút, not eksepting the merest jot and titel, signifei and involv spiritual and selestial thingz, iz a truth tu this day deepli hidden from the Kristian wurd; in konsekwens ov which litel atenshon iz paid tu the Old Testament. This truth, however, meit apear plainli from this singel serkumstans, that the Wurd being ov the Lord, and from the Lord, kud not posibli be given without kontaining interiorli such thingz az relate tu heven, tu the church, and tu faith. For if this be deneid, hou kan it be kalld the Wurd ov the Lord, or be sed tu hav eni leif in it? For whens iz its leif, but from those thingz which pozés leif? thát iz, eksept from hens, that all thingz in it, both jenerali and partikiularli, hav relaashon tu the Lord, who iz the veri Leif Itself. Wherefore whotsoever duz not interiorli regard Him, duz not liv; nay, whotsoever ekspreshon in the Wurd duz not involv Him, or in its mezhur relate tu Him, iz not divein.

3. Without such a living prinsipel, the Wurd, az tu the leter, iz ded. For it iz with the Wurd az it iz with man, who, az all Kristianz ar taught tu beleev, konsists ov two parts, an eksternal and an internal. The eksternal man separate from the internal iz the bodi, which, in such a state ov separashon, iz ded; but the internal iz that which livz and kauzez the eksternal tu liv. The internal man iz the soul; and thus the Wurd, az tu the leter alone, iz laik a bodi without a soul.

4. It iz imposibel, wheil the meind abeidz in the literal sens onli, tu see that it iz ful ov such spiritual kontents. Thus, in theze ferst chapterz ov Genesis, nuthing iz diskuverabel from the literal sens, but that they treat ov the kreashon ov the wurd, and ov the garden ov Eden which iz kalld Paradise, and also ov Adam az the ferst-kreated man; and skarseli a singel person supozez them tu relate tu enithing beseidz. But that they kontain arkana which wer never heretofore reveald, wil sufishentli apear from the folowing pajez; where it wil be seen that the ferst chapter ov Genesis, in its internal sens, treats ov the Niu Kreashon ov man, or ov hiz Rejenerashon, in jeneral, and spesifikali ov the Most Anshent Church; and this in such a maner, that there iz not a singel silabel which duz not reprezent, signifei, and involv sumthing spiritual.

5. That this iz reali the kase, in respekt tu the Wurd, it iz imposibel for eni mortal tu know, however, eksept from the Lord. Wherefore it iz ekspedient here tu premeiz. that, ov the Lord'z divein mersi, it haz been granted me, nou for several yearz, tu be konstantli and uninterruptedli in kumpani with spirits and anjelz, hearing them konvers with each uther, and konversing with them. Hens it haz been permitted me tu hear and see thingz in anuther leif which ar astonishing, and which hav never before kum tu the nolej ov eni man, nor enterd intu hiz imajinashon. I hav there been instruktéd konserning diferent keindz ov spirits, and the state ov soulz after deth,—konserning hel, or the lamentabel state ov the unfaithful,—konserning heven, or the most hapi state ov the faithful,—and partikiularli konserning the doktrin ov faith which iz aknolej'd throughout all heven; on which subjekts, bei the divein mersi ov the Lord, more wil be sed in the folowing pajez.

PREFASE TU A SHORTHAND EDISHON OV
SWEDENBORG'S TREATIS ON "HEVEN,"

Publisht March, 1872.

Meni interesting piktiurz ov great men—heroz ov the pen and heroz ov the sword—in siupreme moments ov their ekzistens, ar plased before us in histori. The piktiur ov Emanuel Swedenborg at the aje ov eighty-two, taking ship at Stockholm in Julei, 1770, for Amsterdam, bearing the manuskript ov hiz last and best (though not hiz larjest) wurk, "The True Christian Religion," for the purpos ov geting it printed there; rezeiding at Amsterdam a year, and kompleteng the publikashon in thát teim; then taking ship, for the last teim in hiz leif, with hiz printed buk, for London, in Julei, 1771;—this litereri and historikal piktiur iz, tu mei meind, siuperior tu eni uther. The "True Christian Religion" woz the last ov a seriez ov about therti voliumz, 8vo., on spiritual subjekts, which Swedenborg gave tu the wurld diuring the last twenti-seven yearz ov hiz leif, komenseng in 1745. At this period, when fifti-seven yearz ov aje, and known throughout Europe az a profound thinker, a voluminus reiter on fizikal and matematikal seiens, and a sercher intú the spiritual kauzez ov thingz, he turnd hiz atenshon tu theoloji, and from thát teim rote on no uther subjekt.

Eight munths after he areivd in London, he departed, and feinali, tu the spiritual wurld, "meet for the inheritans ov the saints in leit"—a reip anjel. He deid on the 29th March, 1772. Diuring this prezent munth ov March, 1872, being the senteneri ov hiz deth, I hav lithograft, in Fonografi, the ferst part ov Swedenborg's most popiular wurk, hiz treatis on "Heaven and Hell," az a moniumental or senteneri edishon. Mr Noble, in the sekond edishon ov hiz translashon ov the buk givz its teitel more fuli, thus: "Heaven and its wunderz, the Wurld ov Spirits (or the intermediate rejon which iz the ferst reseptakel ov man after deth,) and Hel: deskreibd bei wun who had herd and seen whot he relates."

I wel remember the deep interest with which I ferst red this buk. Thát interest haz inkreast diuring the therti-siks yearz that hav sins past. It hapend that on sum Saterdag morning, about Februeri, 1836, being konfeind tu the hous with a kold, I komenst reading "Heaven and Hell." I kontiniud reading, with the uzhuul interval ov sleep, til Sunday morning, brekfast teim, and I had then finisht the buk. It woz the opening ov a niu wurld ov thought and feeling tu me. Meni edishonz ov this buk hav been isiud sins thát teim. Az I hav nou red the buk agen, in the best maner, bei reiting it out, I konfes tu a serten amount ov self-reproach for having so long delayd the publikashon ov a fonografik edishon ov it. The disklozhurz here made ov the konstitueshon,

the order, and the joiz, ov Heven. wil. I trust, komend themselvz tu everi kandid and relijusi-dispozod meind. For meiself, I must konfes that az paje after paje openz before me, mei own inwerd feeling iz, "If heven iz not leik this, *it ought tu be.*" Numerus konfermashonz ov whot in our own meindz we ar wel ashured ar reit feelingz and true persepshonz, kum upon us in the kourse ov the buk, leik deleitful surprizeez—leik revelashonz ov thingz interiorili known, but never before klothed in wurdz.

The reader may feel ashured that the lithografig ov this wurk haz been a labor ov luv. It woz komenst on the evening ov Monday, 4th March, with the ekspektashon that I shud be enabel tu komplette it diuring the munth. The last sheet ov "Heven" woz dun yesterday, Gud Freiday, 29th March, the day on which Swedenborg departed this leif a hundred yearz ago. When I had finisht the buk I rekolekted that the teim ov the day koinseided with the veri our ov hiz departiur, for the last four pajez wer riten between feiv and siks o'clock in the afternoon, and it woz at that our, just wun hundred yearz ago, that the man who, ov the Lord's mersi, had hiz "iner eiz opend," lukt for the last teim on the objekts ov this wurd. Swedenborg's woz an industrius, a nobel, a devout, an heroik leif; two-therdz ov it being devoted tu seientifik pursiuts, and wun-therd tu relijus pursiuts; and its end woz tipt with the kweiet glori and the peace ov heven. He told the Shearsmiths with whom he lojd in London, on whot day he shud dei, and the servant remarkt, "He woz az pleazd az I shud hav been if I woz tu hav a holiday, or woz goiing tu sum meri-making." Hiz fakultiz wer klear tu the last. On Sunday afternoon, the 29th ov March, 1772, hearing the klok streik, he askt hiz landladi and her maid, who wer both siting at hiz bedseid, whot o'clock it woz; and upon being anserd that it woz feiv o'clock, he sed, "It iz wel; I thank you; God bles you," and a litel after he jentli departed. A more partikiular akount ov hiz last moments wil be found in the folowing "Memoir of Swedenborg," riten bei the Rev. T. O. Prescott Hiller, and prefikst bei him tu a litel volium ov "Gems from the Writings of Swedenborg," publisht in 1852.

*Fonetik Institiut, Bath, Saturday,
30th March, 1872.*

EIZAK PITMAN.

"Upon the most rijid inkweiri, I am satisfeid that Swedenborg's sistem iz true. When kandidli surveyd, it ansers all the demandz ov mei intelekt and mei hart. It komendz itself tu mei best reason, az given ov God, and wurthi ov all akseptashon; and so beleiving, I dare not konfer with flesh and blud. If Swedenborg haz uterd the truth relativ tu the spiritual wurd, it iz bekauz God haz enabeld him tu do so. It iz a truth enteirli transending the reach ov the nativ fakultiz ov man; and it iz a truth imparted not for hiz own sake, but for the komon benefit ov the rase. It woz descind for propagashon. It must be proklamd, in order tu be availabel tu the ends for which it woz given. If, then, this truth haz kum tu me, and throned itself in the sentral konvikshonz ov mei soul, it bringz with it the most sakred obligashonz on the skore ov anounsing it tu the wurd. The trust iz holi, and, through the grase ov heven, I hope tu prove faithful tu it."—*Rev. George Bush, Late Profesor ov Hebrew and ov Oriental Literatiur in the University ov New York.*

THE IMPOSIBILITI OV ANTISIPATING NIU TRUTH.

The Rev. Lyman Abbott, in a resent artikel on the internashonal Sunday School lesen for the ferst Sunday in May, ekprest a sentiment that we wer glad tu meet with in this konekshon, and wun that involvd a truth whoze akseptans wud be helpful in all progres in the nolej ov doktrin. Speaking ov the sekond kuming ov the Lord, Dr Abbott sed :

“ Christ iz kuming agen. The manifestashon ov God in humilia-shon in the Inkarnashon iz not the feinal and konsumate manifesta-shon. . . . Whot thát manifestashon wil be no profet iz inspeird tu foretel. The mekanikal and literal readerz ov the New Testa-ment, who ekspekt their Christ tu kum in hiuman form bekauz He kame in hiuman form before, and tu sit on a throne and tu wear a kroun and tu hold a septer bekauz theze Eastern simbolz ov roialti ar piktoriali atribiuted tu him bei the sakred reiterz, misread the Skriptiurz. Their profetik simbolizm kan never be literali inter-preted. Nowun may limit the method ov divein manifestashon for the futiur bei the methodz which God haz emploid in the past. We kan az litel surmeiz the method ov hiz kuming az the peius Jew kud hav surmeizd that He wud kum in the babe ov Bethlehem and the sun ov a karpenter. But that He wil kum iz plainli taught bei Him in promis and in worning.”

If this doktrin, that “ nowun kan limit the method ov divein manifestashon for the futiur bei the methodz which God haz emploid in the past,” so wel stated in the abuv pasaje, had been more jenerali reseevd in the wurld, the New Church doktrin konsarning the Lord’z sekond kuming wud be more redili understud, and doutles wud obtain a more redi akseptans. It iz larjli bekauz thoze who ar inkleind tu beleev that the Lord may be even nou lookt for agen, hav so definitli made up their meindz az tu the way in which He iz tu kum, that we have found it difikult tu make the New Church interpretashon ov the Lord’z sekond kuming understud.

But the prinsipel here involvd is vastli farther reaching than we at ferst supoze. It belongz not simpli tu the doktrin ov the sekond kuming ov the Lord az taught in the New Church, and the difikulti it eksperiensez in obtaining a fothold in men’z meindz bekauz they hav olredi determind in whot way the Lord’z sekond iz tu be lukt for, but it apleiz tu all resepschon ov niu truth. It streiks at the sentral difikulti which we all eksperiens in reseeving doktrin more interior than thát which we hav olredi reseevd. We prejuh az tu the natiur ov this heier doktrin, and prejuh nesescrili

folsli, whens we ar in a dispozishon tu rejekt the truth when it kumz, bekauz it dus not kum in the garb we hav predetermind that it shal.

All the doktrinz ov the New Church hav met with seriüs difikulti in obtaining a lojment in men'z meindz from this kanz. When theze doktrinz hav been prezedent in eni ov their aspekts to thozе in the old Church, it haz been ekseedingly komon for theze old Church thinkerz tu subjékt them at wuns tu the test ov their own fiktishus standardz. And all ov us in the New Church and out ov it, tu the ekstent that we draw konklushonz and konferm ourselvz in them az tu whot a niu unfolding ov truth shud be, tu thát ekstent ar limiting the entrans ov niu truth intu our meindz ; we ar klozing the door so that it wil be with great difikulti that we kan atain untu the resepschon ov enithing niu and true.

Az opozed tu this thought, that the niu iz tu kum tu us in serten chanelz and in serten formz, if we wil emfaseiz in our meindz a faith in the infiniti ov the truthz which hav not yet kum intu the field ov our vizhon, we shal open the door for the resepschon ov niu divein truth. If the niunes ov whot kumz tu us iz not rezisted bekauz ov its niunes, that iz, bekauz we hav not thought ov it before, we shal hav removed wun ov the great hindransez which hav retarded the resepschon ov all niu doktrin. The more that we realeiz the posibiliti ov konsepschon ov truth, which have never been prezedent tu us az yet, and the more we seas tu demand that niu doktrinz shal kum tu us in a serten preskreibd form and klothed in a serten preskreibd raiment, so much the more shal we be redi tu reseev the desending New Jerusalem.—*New Church Messenger* (New York, 22nd May, 1889.

The kurent relijus frazez “ the plan ov salvashon,” “ the skeme ov redempshon,” “ earnestli kontend for the faith which woz wuns deliverd untu the saints,” and the eideaz which they ekseit in the meindz ov thozе Kristianz who uze them, ar az bolts and barz tu the door ov the meind, and prevent its being opend for the resepschon ov true eideaz on the subjekt tu which they refer. “ The plan ov salvashon ” impleiz a kontrakt or kuvenant between God the Father and God the Sun az tu the redempshon ov man, and thus God and Christ ar regarded az two, and not az wun and the same being.

CATALOGUE.

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PROPOSITIONS.

[REPRINT.]

NEW JERUSALEM CHURCH.

Great East Cheap, London, Dec. 7, 1788.

At a full Meeting of the Members of the New Jerusalem Church, who assembled at the above place, for the purpose of considering the most effectual means of promoting the Establishment of the New Church, distinct from the Old, both in this and other countries, it was unanimously agreed, that a General CONFERENCE of all the readers of the Theological writings of EMANUEL SWEDENBORG, who are desirous of rejecting, and separating themselves from the Old Church, or the present established Churches, together with all their Sectaries, throughout Christendom, and of fully embracing the Heavenly Doctrines of the New Church, be held in Great East Cheap, London, on Easter Monday, the 13th day of April, 1789; when the following Propositions, containing the principal Doctrines of the New Church, will be taken into serious consideration, and such resolutions submitted to the said meeting, as may be found necessary to promote the above design.

PROPOSITIONS.

[The numbers at the end of the Propositions refer to Swedenborg's *True Christian Religion*, except when the title of some other book is given.]

1. That Jehovah God, the Creator of Heaven and Earth, is One in Essence and in Person, in whom is a Divine Trinity, consisting of Father, Son, and Holy Ghost, like Soul, Body, and Operation in Man; and that the Lord and Saviour Jesus Christ is that God. 5 to 24, 25, 164 to 171, 180.
2. That Jehovah God Himself came down from Heaven as Divine Truth, which is the Word, and took upon him Human Nature for the purpose of removing Hell from man, of restoring the heavens to order, and of preparing the way for a New Church upon earth; and that herein consists the true nature of redemption, which was effected solely by the omnipotence of the Lord's Divine Humanity. 85, 86, 115 to 117, 124, 125.
3. That a Trinity of Divine Persons existing from eternity, or before the creation of the world, when conceived in idea, is a Trinity of Gods, which cannot be expelled by the oral confession of One God. 172, 173.
4. That to believe Redemption to have consisted in the Passion of the Cross, is a fundamental error of the Old Church; and that this error, together with that relating to the existence of Three Divine Persons from eternity, has perverted the whole Christian Church, so that nothing spiritual is left remaining in it. 132, 133.
5. That all prayers directed to a Trinity of distinct Persons, and not to a Trinity conjoined in One Person, are henceforth not attended to, but are in heaven like ill-scented odors. 108.

6. That hereafter no Christian can be admitted into heaven, unless he believes in the Lord God and Saviour Jesus Christ, and approaches him alone. 26, 107, 108.

7. That the doctrines universally taught in the Old Church, particularly respecting Three Divine Persons, the Atonement, Justification by faith alone, the Resurrection of the material body, etc., etc., are highly dangerous to the rising generation, inasmuch as they tend to ingraft in their infant minds principles diametrically opposite to those of the New Church, and consequently hurtful to their salvation. 23, 173.

8. That the Nicene and Athanasian doctrine concerning a Trinity have together given birth to a faith which has entirely overturned the Christian Church. 177.

9. That hence is come that "abomination of desolation," and that "affliction, such as was not in all the world, neither shall be," which the Lord has foretold in *Daniel*, and the *Evangelists*, and the *Revelation*. 179.

10. That hence too it is come to pass, that unless a New Heaven and a New Church be established by the Lord, no flesh can be saved. 182.

11. That the Word of the Lord is holy; and that it contains a three-fold sense, namely, celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is Divine Truth, accommodated respectively to the angels of the three heavens, and also to men on earth. 193 to 213.

12. That the books of the Word are all those which have the internal sense, which are as follow, viz. in the Old Testament, the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Revelation. And that the other books, not having the internal sense, are not the Word. *Arcana Cœlestia*, n 10325. *New Jerusalem and its Heavenly Doctrine*, n. 266. *White Horse*, n. 16.

13. That in the spiritual world there is a sun distinct from that of the natural world; the essence of which is pure love from Jehovah God, who is in the midst thereof; that the heat also proceeding from that sun is in its essence love, and the light thence proceeding is in its essence wisdom; and that by the instrumentality of that sun all things were created, and continue to subsist, both in the spiritual and in the natural world. 75. *Influx*, n. 5.

14. That immediately on the death of the material body, (which will never be re-assumed,) man rises again as to his spiritual or substantial body, wherein he exists in a perfect human form; and thus that death is only a continuation of life. *New Jerusalem*, n. 223 to 229.

15. That the state and condition of man after death is according to his past life in this world; and that the predominant love, which he takes with him into the spiritual world, continues with him for ever, and can never be changed to all eternity; consequently, that if his predominant love be good, he abides in heaven to all eternity, but if it be evil, he abides in hell to all eternity. 199. *Heaven and Hell*, n. 480, 521 to 527. *Arcana Cœlestia*, n. 10596, 10749. *Conjugal Love* n. 524. *Apocalypse Explained*, n. 745, 837, 971, 1164, 1220.

16. That there is not in the universal heaven a single angel that was created such at first, nor a single devil in all hell, that had been created an angel of light, and was afterwards cast out of heaven; but that all, both in heaven and hell, are of the human race, in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived in hellish love and faith. *Last Judgment*, n. 14. *Heaven and Hell*, n. 311 to 317.

17. That man is not life in himself, but only a recipient of life from the Lord, who alone is life in himself ; which life is communicated by influx, to all in the spiritual world, whether in heaven, or in hell ; or in the intermediate state called the world of spirits ; and to all in the natural world : but is received differently by each, according to the quality of the recipient subject. 470 to 474.

18. That man has power to procure for himself both faith and charity, and also the life of faith and charity ; but that nevertheless nothing belonging to faith, nothing belonging to charity, and nothing belonging to the life of each, is from man, but from the Lord. 356 to 359.

19. That charity and faith are mere mental and perishable things, unless they be determined to works, and exist therein, whensoever it is practicable. And that neither charity alone, nor faith alone produce good works ; but that both charity and faith together are necessary to produce them. 375 to 377, 450 to 453

20. That there are three universal loves, viz. the love of heaven, the love of the world, and the love of self, which, when in right subordination, make man perfect ; but when they are not in right subordination, that they pervert and invert him. 394 to 405.

21. That man has free-will in spiritual things, and that without this free-will the Word would be of no manner of use, and consequently no Church could exist ; and that without free-will in spiritual things there would be nothing about man, whereby he might join himself by reciprocation with the Lord, but God himself would be chargeable as the author of evil, and all would be mere absolute predestination, which is shocking and detestable. 479 to 485. *New Jerusalem*, 141 to 149.

22. That miracles are not to be expected at this day, because they carry compulsion with them, and take away man's free-will in spiritual things. 501, 849. *Divine Providence*, n. 130.

23. That repentance is the beginning and foundation of the Church in man ; and that it consists in a man's examining, not only the actions of his life, but also the intentions of his will, and in abstaining from evils, because they are sins against God. 510 to 566.

24. That regeneration or the new birth is effected of the Lord alone, by charity and faith, during man's co-operation ; and that it is a gradual, not an instantaneous work, the several stages thereof answering to those of man's natural birth, in that he is conceived, carried in the womb, brought forth, and educated. 576 to 578, 583 to 586.

25. That in proportion as man is regenerated, in the same proportion his sins are removed ; and that this removal is what is meant in the Word by the remission of sins. 611 to 614.

26. That all have a capacity to be regenerated, because all are redeemed, every one according to his state. 579 to 582.

27. That both evil spirits and good spirits are attendant upon every man ; and that the evil spirits dwell in, and excite his evil affections, and that the good spirits dwell in and excite his good affections. 596, etc.

28. That spiritual temptations, which are conflicts between good and evil, truth and falsehood, are a means of purification and regeneration, and that the Lord alone fights for man therein. 596, etc.

29. That the imputation of the merit and righteousness of Christ, which consists in redemption, is a thing impossible ; and that it can no more be applied or ascribed to any angel or man, than the creation and preservation of the universe can ; redemption being a kind of creation of the angelic heaven anew, and also of the Church. 640.

30. That the imputation, which really takes place, and which is maintained by the New Church from the Word, is an imputation of good and evil, and at the same time of faith, and that the Lord imputes good to every man, and that hell imputes evil to every man. 643 to 646.

31. That the faith and imputation of the New Church cannot abide together with the faith and imputation of the Old Church; and in case they abide together, such a collision and conflict will ensue, as will prove fatal to every thing that relates to the Church in man. 647 to 649. *Brief Exposition*, n. 96, 103.

32. That there is not a single genuine truth remaining in the Old Church, but what is falsified; and that herein is fulfilled the Lord's prediction in *Matthew* 24. 2, that "one stone of the temple shall not be left upon another, that shall not be thrown down." 174, 177, 180, 758.

33. That now it is allowable to enter intellectually into the mysteries of faith; contrary to the ruling maxim in the Old Church, that the understanding is to be kept bound under obedience to faith. 185, 508. *Apocalypse Revealed*, n. 564, 914.

34. That external forms of worship, agreeable to the doctrines of the New Church, are necessary, in order that the members of the New Church may worship God in One Person, according to the dictates of their own consciences, and that their acknowledgments of the Lord may, by descending into the ultimates, be confirmed, and thus their external man act in unity with their internal. 23, 177, 508. *Apocalypse Revealed*, n. 533, 707.

35. That the two sacraments of Baptism, and the Holy Supper, are essential institutions in the New Church, the uses of which are now revealed, together with the spiritual sense of the Word. 667 to 730.

36. That the kingdom of the Lord, both in heaven and on earth, is a kingdom of uses. 387, 459. *Arcana Cœlestia*, n. 5395.

37. That true conjugal love, which can only exist between one husband and one wife, is a primary characteristic of the New Church, being grounded on the marriage of goodness and truth, and corresponding with the marriage of the Lord and his Church; and therefore it is more celestial, spiritual, holy, pure, and clean, than any other love in angels or men. *Conjugal Love*, n. 57 to 73.

38. That the last judgment was accomplished in the spiritual world in the year 1757; and that the former heaven and the former earth, or the Old Church, are passed away, and that all things are become New. 115, 772. *Last Judgment*, n. 45. *Apocalypse Revealed*, n. 886. *Brief Exposition*, n. 95.

39. That now is the Second Advent of the Lord, which is a coming, not in person, but in the power and glory of the spiritual sense of His Holy Word, which is himself. 776 to 778.

40. That this Second Coming of the Lord is effected by means of his servant EMANUEL SWEDENBORG, before whom he has manifested himself in person, and whom he has filled with his Spirit, to teach the doctrines of the New Church by the Word from Him. 779.

41. That this is what is meant in the *Revelation* by the new heaven and new earth, and the New Jerusalem thence descending, prepared as a bride adorned for her husband. 781.

42. That this New Church is the crown of all Churches, which have heretofore existed on this earthly globe, in consequence of its worshipping One Visible God, in whom is the Invisible, as the soul is in the body. 786 to 790.









